

A STATE OF EMERGENCY: A CLARION CALL FOR TRANSFORMATIONAL
DISCIPLESHP

By

MICHAEL BERNARD GITTEENS

A DEMONSTRATION PROJECT

Submitted to
New York Theological Seminary
in Partial Fulfillment
of the Requirements
for the Degree of

DOCTOR OF MINISTRY

Queens, New York, USA

2013

Copyright by
Michael Bernard Gittens
2013

ABSTRACT

A STATE OF EMERGENCY: A CLARION CALL FOR TRANSFORMATIONAL DISCIPLESHP

By

Michael Bernard Gittens

The 21st century church is struggling to fulfill her mandate to make followers and adherents of Jesus Christ. This struggle has resulted in theologically illiterate, spiritually deficient or immature, and spiritually and emotionally bound Christians. As a teacher of discipleship for over nine years, I have personally observed this scourge within the church. It is based on this observation and research concerning the church's dilemma that this project, transformational discipleship, was birthed to address the need for discipleship training. The transformational model of discipleship was used at the local church level, especially in a multicultural and multiethnic setting, but would be beneficial for the church at large.

This transformational model addressed the theological or spiritual aspect, the emotional aspect, and the applicational aspect in the lives of the disciple or follower of Jesus Christ. The demonstration project was evaluated by surveys, interviews, observations, and testimonies to discern the effectiveness of the model in encompassing biblical principles, educational models, and leadership strategies to promote spiritual and emotional growth. This discipleship process training resulted in a curriculum called F.L.A.M.E. that will help the disciple embrace the journey of lifelong transformation!

This demonstration project is dedicated in loving memory to my father, Bernard Harold Gittens, who always saw in me greater things than I saw in myself. Love you Dad.

ACKNOWLEDGEMENTS

I would like to acknowledge my Lord and Savior Jesus Christ who has not only given me the vision for this project, but the strength to persevere through the trials and the privilege to see transformed lives.

I want to thank my pastors, Rev. Dr. Floyd Flake and Rev. Dr. Elaine Flake for their shining example of what a leader looks like and what a leader does. I want to thank Rev. Chongwon Lee, who opened his heart and the doors of NPC to me.

I want to acknowledge and thank my site team, Pastor Henry Kwan, Dr. Marcia Lucas, and Pastor Paul Leacock for all your support, insight, contributions, and prayers. I want to acknowledge my Leadership team, Deacon Eugene Lee, Deacon Brian Fortson, Sister Jeanne Kwak, known also as the Joshua Team, for walking with me and supporting me in this transformational discipleship process.

I would like to acknowledge my advisor, Dr. Kirkpatrick Cohall and my editor Mr. Tom Fuller, thank you for your expertise.

I cannot leave out the transformational discipleship process classes at The New People's Church of New York and the Greater Allen Cathedral of New York, for without you, this project would be just informational and not transformational.

I thank my mother, Eloise Anderson and all my family for your constant affirmation and support.

Lastly, but certainly not least, I thank my wife and site team member, Minister Val Gittens, who walked every step with me, saw every tear, lifted every weary spirit, and lived out this project with me. I could not have done it without you Val.

There are so many more I can thank, if I left you out of this listing, please understand you are not left out of my heart.

Thank you.

TABLE OF CONTENTS

CHAPTER 1 “HOME IS WHERE THE HEART IS” INTRODUCTION TO THE SETTING	1
CHAPTER 2 “SWEEPING THE HOUSE CLEAN”	19
CHAPTER 3 “GO AND MAKE” PLAN OF IMPLEMENTATION	44
CHAPTER 4 “CALLED TO ACCOUNT” EVALUATION	100
CHAPTER 5 “WHO DO YOU SAY I AM” RESEARCH QUESTIONS	129
CHAPTER 6 “PRESSING ON TO THE MARK” MINISTERIAL COMPENTENCIES	162
CHAPTER 7 “I GOT A TESTIMONY” TRANSFORMATION	176
APPENDICES	185
APPENDIX A DEMONSTRATION PROJECT PROPOSAL	186
APPENDIX B CONFERENCE SURVEY	265
APPENDIX C CONFERENCE BULLETIN	266
APPENDIX D LEADERSHIP TEAM CRITERIA.....	267
APPENDIX E LEADERSHIP ORIENTATION.....	269
APPENDIX F MEASUREMENT OF A DISCIPLE.....	270
APPENDIX G TRANSFORMATIONAL DISCIPLESHP CURRICULA TEST AND SURVEY.....	272
APPENDIX H SMALL GROUP LEADER CRITERIA.....	276
APPENDIX I F.L.A.M.E. CURRICULUM I.....	279
APPENDIX J F.L.A.M.E. CURRICULUM II	299
APPENDIX K GRADUATION NPC DISCIPLESHP CLASS OF 2012	306
APPENDIX L SURVEYS TRANSFORMATIONAL DISCIPLESHP QUESTIONNAIRE	309
APPENDIX M NPC MISSION TO MEASUREMENT LEADERSHIP PLAN	312
APPENDIX N “WELCOME TO YOUR FATHER’S LAND”	313
BIBLIOGRAPHY	318

CHAPTER 1 **“HOME IS WHERE THE HEART IS”** **INTRODUCTION TO THE SETTING**

Our Mandate

If the church was a business, the chief and essential product or business of the church should be discipleship.¹ Jesus not only came to restore the hearts of the children to their Father but to reproduce Himself into the lives of His children.

He desired that those who believe in Him would model and exemplify a transformed life before the world; being that salt or preservative to a decaying world, and being the light by revealing His life living within them (Matt 5:13-16). This life within is best manifested when the world sees us, they see a resemblance of Him.

This appears quite a simple goal for the church to make learners of the Master, teaching believers to observe what He has taught us, bringing them into relationship with Him by giving them His name through the sacrament of baptism; a baptism not of just water, but a baptism of His Spirit indicating regeneration and the new birth (Jn 3:5).²

I am concerned that the church may have gotten away from this simple but essential goal. I am afraid that we may have fallen in love with programs instead of fallen in love with people, advancing our own vision and mission rather than His vision and

¹ James Samra, “A Biblical View of Discipleship,” *Bibliotheca Sacra* 160, no. 638 (April-June 2003): 219-34. The term discipleship is latent with various connotations: being educated by a teacher, becoming like the master or life transformation, or life transference where a selected few or selected leaders modeled the life of Christ.

² In Jn 3:5, born of water implies natural or physical birth, since born of the Spirit refers to supernatural spiritual birth or being regenerated by the Spirit.

mission, and we may have become “convert” driven rather than changing and transforming people’s lives through discipleship. George Barna, President of Barna Research Group, a marketing firm who has conducted research for hundreds of churches, parachurch ministries, and Fortune 500 companies,³ declares we are to redefine our concept of what constitutes as a successful ministry.

Successful ministry is not focused just on attendance figures, a smorgasbord of programs, and facility square footage, but the church must favor a commitment to making a church full of disciples.⁴ It is a commitment to engage the transformative process in which the believer is being conformed and transformed into the image of Jesus Christ; it involves an embrace of a life of obedience to Jesus Christ.⁵ The apostle Paul declares that the believer is to be transformed; to manifest a marked change in nature, form, appearance, and not conformed to the world (Rom 12:1). We are to desire to be mirror images of our Lord by the working of His Holy Spirit within us (2 Cor 3:18).

We are not to be mere accumulators of information about our Lord or interested in just changes regarding our morality and ethics, but we are to experience a metamorphosis. We are to experience a change into what we have never become; it is a complete change or shift towards the ethics of Christ, including complete devotion to Him.⁶ It is then my vision, as pastor of the New Peoples Church of New York English

³ The Barna Group, “About Barna Group,” <http://barna.org> (accessed November 7, 2011). The Barna Group has been a reliable resource organization that is focused on the intersection of faith and culture. This particular group was founded in 1984 by George and Nancy Barna and I will rely on the statistics from this group to support my thesis.

⁴ George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ* (Colorado Springs, CO: WaterBook Press, 2001), 4.

⁵ Jeffrey P. Greenman and George Kalantzis, eds., *Life in the Spirit: Spiritual Formation in Theological Perspective* (Downers Grove, IL: IVP Academic, 2010), 25-26.

⁶ Ibid.

Ministry, to promote a transformative discipleship within NPC that is also beneficial to the church in general. This vision is inclusive of the following:

- A vision of an intimate passionate relationship with Christ and not strictly a religious or ritualistic affiliation with Christ (Matt 15:8; Jn 17:20-23).
- A development and desire for the Word of God along with a biblical worldview in belief and practice (Lk 24:32; James 1:22).
- A transformational encounter with the Holy Spirit leading to a change in attitude towards God, our neighbors, and ourselves (Rom 12:1-2; 1 Jn 4:12-16).
- A renewed mind and spirit that will seek to overcome the issues of the mind and emotions allowing us to live a fruitful life. A fruitful life that seeks to manifest the character of Christ which will make an impact on the culture and world around us (Gal 5: 22-26; Eph 4:20-24).

Our Mission

To help align us in the pursuit of our mandate of the Great Commission and the challenge to make disciples, the mission of The New Peoples Church of New York is as follows:

The mission of the New Peoples Church of New York is to be the church after God's own heart, desiring an intimate and passionate relationship with God and extending that relationship of love to those of our community. This is best exemplified by revealing the Glory of God, the Grace of God, and the Power of God within us to impact the world around us.⁷

Over the past three and a half years, our church has struggled with the implementation of walking in this mission and mandate. Collectively as a church, our mission has not been fully realized as of yet by the English Ministry congregation in providing care, support,

⁷ I stated the mission of the English Congregation at a NPC leadership retreat in September 2010.

or service to those outside the walls of the church community.⁸ We have made several attempts to reach our community as far as witnessing of our faith through tag sales, defensive driving courses, foreclosure prevention, music outreach ministries, friends and family days, and home buying seminars, with limited success. Our church is just starting to wholeheartedly embrace our responsibility to witness to our community or those within our social networks of our commitment and allegiance to Christ.

The Group Struggle of Mission

We are still at times struggling to embrace our community due to a culture of exclusivity that can be unwelcoming to those considered to be on the “outside.” This can be a result of an allegiance to a group culture and not a “Christ or Kingdom” culture that welcomes our community not just with logistics and service, but with love and passion for their spiritual as well as material well-being. We as an assembly or people of God have yet to fully embraced the command to “Go” and “Make” disciples or μαθητής (Gk), meaning one who is rather constantly associated with someone who has a pedagogical reputation or a particular set of views.⁹ I find that because we may have become more concerned about our own image and reputation rather than promoting His image and reputation in our lives, we have shrunk back from our mandate to make disciples. We appear to be concerned about how our inner circles and the world around us will view

⁸ The Barna Group, “Do Congregations Contribute to their Communities,” <http://www.barna.org/congregations-articles> (accessed October 13, 2011). Barna declares that Americans in particular remain upbeat about the role that churches play in their communities, especially the need to provide services in addressing poverty.

⁹ Frederick W Danker, Walter Bauer, and William Arndt, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 609.

such a radical faith and adherence to Christ. Scripture warns us that if we are ashamed of Christ, we face the real possibility that He will be ashamed of us (Mk 8:38).

Our Spiritual Temperature

Our struggle to walk in our mandate and mission is directly related to our spiritual temperature or our passion to develop an intimate relationship with our Lord. The New Peoples Church of New York (NPC) appears to have been spiritually dormant or spiritually tepid in regards to our spiritual life and experiencing God in our daily life. NPC is a church that has a theological foundation about God but needs to demonstrate or internalize a passion or a heart for God.¹⁰

We have head knowledge, but we have a heart problem. We have found it difficult to sustain a consistent prayer life, engage in daily devotional reading and meditation of the scriptures, and have a very difficult time being transparent and free to express adoration towards God during our worship services. Our spiritual life is in need of fervency because our relational fervency for Christ is hampered by our pursuit of affluence and assurance or safety and security evidenced by our possessions and social economic standing.

Temporal pursuits are not wrong by any stretch of the imagination but it must not be the idol that we worship or be on par with our pursuit for the eternal things (Matt 6:33). We must ensure our priorities are well placed as adherents or followers of Christ; He can supply all of our needs but our greatest need is Him (Phil 4:19).

I am fearful that we may have become “too busy” for spiritual formation, spiritual maturity, and spiritual discipline. According to a 2010 survey of adult believers, the

¹⁰ The senior pastor, Rev. Chongwon Lee, during an interview conducted Jan. 2009 declared passion or a heart on fire for God was a central issue and concern for the English Ministry congregation.

growing concern is not for spiritual development or reflection but for lifestyle comfort, success, and personal achievements.¹¹ We must be careful to not look to our occupation and vocation as a sense of meaning, purpose, and belonging, but search for our identity in Him.¹² Even though we are slowly becoming new people by a renewed commitment to Christ through our discipleship and accountability program, we are still warming to the process of inner transformation that manifests in an outer yearning and thirst for Christ.

The Slow Spiritual Shift

The congregation has just now internalized the need for weekly congregational prayer and bible study after two years of admonishment of the necessity of said practices to promote transformational growth. Our recommitment to spiritual formation has resulted in noticeable changes in our attitude towards God and each other; we slowly appear to be more open and transparent in worship towards God. Our desire to improve our spiritual health has made the church as a whole more accepting of those once considered on the “outside” of the group. The community is not seen as just a geographical necessity, but the community is seen as one that the church is to embrace, to love, to share, and to care for.

Our History

And NPC, in the review of our eleven year history, has been geographically in three separate communities from Long Island, New York to finally settling in Queens, New York. In 2001, NPC was birthed by the vision of Rev. Chongwon Lee—an Elder in the Presbyterian Church and of South Korean heritage—in the confines of his living

¹¹ The Barna Group, “Six Megathemes Emerge from Barna Group research in 2010,” <http://www.barna.org/culture-articles> (accessed June 1, 2011).

¹² Mary Donato, “Discipleship: a Path to Lifelong Learning” (master’s thesis, St. Norbert College, 2008), 34.

room located in Flushing, New York. After a long history of service to God in the Methodist and Presbyterian denominations, Rev. Lee answered God's call to build a church to manifest the heart of God to the nations. He believed that through Christ we can become new people and make a discernible impact on the world around us; hence the name "New Peoples Church" became the mantra of this vision.¹³

The Historical Struggle

After approximately one year from the initial service, the demand for a more suitable worship space resulted in the rental of a church facility in East Norwich, New York. The church at this time only served those who only spoke Korean and the congregation was made up mainly of first generation Korean Americans. NPC shared the sanctuary and the facilities with a Methodist denomination in a community that did not represent the demographics of the NPC Korean congregation. This resulted in the members traveling great distances to attend the services at NPC—thus slowing the church's growth. There was also no noticeable interaction between the church and the East Norwich community which also hindered the impact and growth of NPC. Only one family from the community joined the church while at the East Norwich location.

The Labor Pains of the EM

During a five year period in which the church worshiped in East Norwich, there was a demand to expand the ministry to include an English Ministry to meet the needs of the children of the predominately Korean congregation. The English Ministry was birthed with the children of Rev. Lee who reached out to their close associates to begin this work on Long Island. Through the close friendships and relationships developed through

¹³ This vision occurred approximately ten years ago (2001) while Rev. Lee resided in the Flushing community.

campus ministries such as Intervarsity, approximately five new members made up of four second generation Korean Americans and one African American joined the English Ministry.

Eventually the English ministry was able to hire an English Ministry pastor to facilitate the vision of the church in general and to promote spiritual and numerical growth within the English congregation. Until the hiring of the first pastor of the English Ministry or EM, who was an extremely gifted Caucasian brother, spiritual growth was the responsibility of several leaders within the ministry, who at times were not always equipped to feed a hungry flock.

There was also great difficulty concerning the designated EM worship space for they were held in the nursery room of the church; hardly a conducive worship environment for Adult believers. The distance of the church from the congregant's homes also presented the challenge to meet together for encouragement, fellowship, bible study, and prayer. Most traveled by car pool two hours each way to attend a one hour service. In order for spiritual transformation and formation to develop, it cannot flourish in isolation or in a vacuum; it flourishes best in community and corporate participation (Acts 2:42).¹⁴

When the five year period of stay was concluded at East Norwich due to the desire of the host church to expand its services, the church moved to Glen Cove New York, also on Long Island, for a period of one and a half years. The move did not come without hardship, the Korean ministry lost members who grew tired of the long travel to services, the expense of moving was a burden for the church, and the move to Glen Cove was temporary, causing uncertainty concerning the future of the church.

¹⁴ Greenman, *Life in the Spirit*, 26.

The EM also did not experience growth and struggled to hold on to the initial members who joined in East Norwich. Several members of the EM attended other worship services after their attendance at NPC to engage in spiritual formation and growth.

The EM Struggle for Identity

Their allegiance to NPC was not one of loyalty to the church or its vision but their loyalty to the group or to the influential leader of the group who held them together. This is not uncommon for those in age groups 18-41 to count loyalty to friends as one of their highest values.¹⁵ This loyalty to friendship developed into a loyalty to the “group” which may have hindered the efforts to expand the ministry or invite others to participate in the ministry. It may also have hindered spiritual growth because the group as a whole treated the sacrifice to attend services that did not fulfill their needs, as ritualistic rather than to build a relationship with Christ. The church during this period of transition became religious rather than exhibiting a transformational relationship with Christ; a struggle we are at times still dealing with even today.

The EM Struggle for our Future Identity

After approximately one year at the Glen Cove location, NPC was on the move again. This time the destination was back to the original area of Flushing, New York where the church was initially birthed.¹⁶ Rev. Lee was able to acquire our present location on the corner of 162nd street and 46th avenue. Unfortunately this move did not

¹⁵ David Kinnaman, *Unchristian* (Grand Rapids, MI: Baker Books, 2007), 22.

¹⁶ Mac Pier, *Spiritual leadership in the Global City* (Birmingham, AL: New Hope Publishers, 2008), 72. Queens is geographically the largest of the boroughs of New York City with 76 neighborhoods and represents the most ethnically diverse county in the United States.

include the pastor of the EM for he answered the call to provide more leadership to the other ministries in which he served effectively throughout the city.

The NPC English ministry not only had to deal with the concerns over the future of NPC but now was without their first pastor and leader who labored with them for four years. After a period of nine months at the flushing location, an African American pastor, Rev. Michael Gittens, accepted the call to lead the EM in December of 2008.

Our Identity

At the time of the transition from Glen Cove to Flushing, the EM was made up of strictly those of Korean heritage, with a membership of nine adults and four children. As of September 2012, the church has experienced slow numerical growth but has become more diverse with a membership of fifteen adults and twelve children.¹⁷

Present Ethos of the Congregation

The ethnic makeup of the EM includes eighteen Korean-Americans, four Chinese-Americans, five African-Americans, two Caucasian-Americans, one of Hispanic descent, one of Indian descent, and three of a biracial identity. The church consist mainly of married college educated couples who range in age from mid-twenties to mid-thirties with three interracial married couples. The multi-ethnic demographic nature of the congregation has appealed to those who desire a post-racial society.

Present Social Dynamic of the Congregation

Most of the members are in possession of graduate degrees across a diversity of professional vocations making NPC a very capable church when it comes to organization, planning, and logistics. We have a lawyer, hedge fund manager, insurance manager,

¹⁷ The membership of the EM is not inclusive of those who are living overseas due to occupational assignments. The membership numbers are made up of those who attend at least three services per month and are active in the role and mission of NPC.

accountant, mechanic, marketing professionals along with school teachers, and IT professionals among our congregation, allowing us to tap into transferable skills to build the church and service our community. But the demands of these secular professions have at times limited the availability of the congregants to engage and actively participate in spiritual formation.

The struggle for sociability

These demands also may have contributed to the lack of time for developing transparent interpersonal relationships with each other and those seeking to join our congregation promoting an insular group mentality and culture. The congregation has had at times an issue with inclusiveness despite our diversity that can be unwelcoming to those considered outsiders. We appear to have a fear of expression without checking to see if the influential group would approve of such passionate expression in our worship services and even though we state the desire of other cultures to be among our fellowship; we must be careful of assimilating those cultures into the dominant Asian sub-culture. Even though the congregational culture or the full range of learnt behavior is predominantly American, our sub-culture or second layer of our ethos within the congregation, is closely related to the Korean culture.¹⁸ This sub-culture has at times indirectly caused misunderstandings and miscommunication with those who are not of this particular sub-culture.

Our Present Community Demographic

The church is located in Queens Community District 7 with a total population as of 2000 of 242,952 with a demographic of 41.3 % White, 36% Asian, 16.9 % Hispanic,

¹⁸ Palomar Edu, “What is Culture,” http://anthro.palomar.edu/culture/culture_1.htm (accessed August 30, 2011).

and 2.8% Black.¹⁹ The majority of the population within the community consist within the age groups of 25 to 44 (32.6 %) and 45 to 64 (23.7 %) with the greatest number of households consisting of married couples (53.1 %).²⁰

Our Present Worship Dynamic of the Congregation

The worship services of the EM congregation have become a smorgasbord of Presbyterian, Methodist, Baptist, and Pentecostal theology with a contemporary rock-gospel-centric worship style. It is the embrace of this diversity that gives NPC great hope in removing the barrier walls of group culture and sub-cultures within the congregation without losing our individuality and our individual cultural identity. Our unity “in” Christ helps us celebrate our diversity in Christ, for “in” Him, all barrier walls and fences are broken down, making us a new people (Eph 2:14-16).

I am glad to report that we are beginning to accept the challenge of building a new culture of disciples and worshippers, we have started to move from being exclusive to our community to inclusive and concerned for our community, and to be transformed by our relationship to Christ and not by our religiosity.

Our Reach

Even though our church has its struggles we still strive to be a church that “reaches inward” and “reaches outward.” The NPC English Ministry has attempted to stay true to the vision of the senior pastor, Rev. Chongwon Lee, who also conducts and leads worship services for the first generation Korean congregation, through various programs initiated approximately two and a half years ago. The vision to manifest the Glory of God, the

¹⁹ U.S. Census Bureau, <http://www.nyc.gov/html/dcp/pdf/lucds/qn7profile.pdf> (accessed June 30, 2011).

²⁰ Ibid.

Grace of God, and the power of God within and without the church ²¹ was not formally articulated until the arrival of Rev. Michael Gittens.

The Glory of God represents the desire to see God's presence revealed in the life of His children; the grace of God is concerned with the liberty to be who we are in Christ regardless of our weaknesses, faults, or culture; and the power of God is manifested by the transforming power of God's Spirit upon the life of the believer which makes an impact in the lives of our community.

Through this vision, the NPC EM has the following "inward" programs and ministries:

- Children's ministry called Mustard Seed which serves ages one and a half to eleven years old.
- Bible study which are held before Sunday worship services.
- P3: praise, prayer, and a time of devotion every other Wednesday evening.
- Fire Groups which are aligned geographically from Westchester, New Jersey, and Flushing, New York.
- Worship and Music Ministry as of January 2012.
- Discipleship Ministry as of February 2012.

Also in January 2011, Rev. Gittens initiated the birth of several ministries for "in-reach" and "out-reach" to promote the mission and vision of the Church. The ministries were inclusive of a Men's Ministry, Women's Ministry, Singles Ministry, Hospitality

²¹ The vision stated by Rev. Chongwon Lee in June 2009.

Ministry, Evangelism Ministry, and Communication Ministry; a Marriage Ministry is to follow in late 2012.²²

The expansion of the ministries of the church was to provide an impetus to be “open” and sensitive to the needs of the congregation and the community we serve. This will hopefully provide the stimulus to overthrow the insular group dynamic. The programs or ministries were also meant to encourage a spirit of hospitality, to be more than cordial to those outside the group, especially new members; to be warm-hearted or welcoming to those outside the group.

Our “outreach”

Lastly, defensive driving classes, tag sales, foreclosure and home buyers seminars with NACA, all night prayer, Holy-ween,²³ and the showing of the movie the *Passion* during Passion Week are other programs in which the church has attempted to be engaged in our community. The church has also promoted special programs to engage the community during the holiday season especially during Christmas and Easter. I am pleased to report that this year we were privileged to have a Discipleship Conference in March 2012 and a Marriage Conference in June 2012.

Our View to You

If you were to visit our church, you will find that NPC as a whole is not a large church as far as facility square footage or in financial resources. The church has capacity to seat approximately 110 people. There is an upstairs area that is inclusive of classrooms and a dining area for approximately 30 people, and a full size kitchen. In January 2011, a

²² The initiation of the “in-reach” and “out-reach” ministries has not been as fruitful as originally planned in January 2011. As of October 2012, we are still struggling to find leaders to sustain the ministries and the geographic proximity issues have hindered support from the members.

²³ A Christian alternative for the children ages 3-11 instead of the celebration of Halloween.

new central air conditioning unit was installed along with an elevator lift for those with disabilities and to service the more mature population of the K.M. The church rents the facility to two other congregations to help alleviate the expenses of the facility and to advance the mission of the kingdom.

New Psalm Church, a predominantly Korean speaking congregation with a Pentecostal flair conducts worship services from 1:45 pm-5pm every Sunday along with a service during the week. Casa Familiar De Adoracion, a Hispanic Church also with a Pentecostal flair, shares the facility for worship services from 6pm-9pm and one day during the week. The NPC KM or Korean congregation worships on Sunday from 10am to 11:45am, every morning at 6am for prayer, and Friday night at 9pm for worship.²⁴

The EM congregation meets for discipleship classes and children's ministry from 10:30am-11:30 am on Sunday mornings and begins worship services from 11:45 am-1:45 am followed by a fellowship period from 2pm-3pm. Also, the P3 services are every Wednesday from 7:30 pm-9pm.

At the urging of the senior pastor Rev. Lee, the church has supported several Korean missionary churches located in South Korea and have supported the building of a church in the Philippines.²⁵ Rev. Gittens has also encouraged the church to support missionary endeavors to Haiti and Africa through World Vision.²⁶ The church has been supported by both KM and EM through tithes and offerings.

²⁴ The KM or Korean worship services are strictly according to conservative Presbyterian liturgy.

²⁵ The church has contributed \$10,000 to the building of a church with a capacity of approximately 100 people in the Philippines.

²⁶ NPC has partnered with the NYC Leadership Fund to support the endeavors of World Vision.

Our Theology

Even though the New Peoples Church of New York has been in existence for almost ten years and the English Ministry for approximately eleven years, the EM in particular has the markings of a church plant for a worship structure, organizational structure, vision casting, and our missionary call had to be established when we arrived in the Flushing area. We have not really experienced any numerical growth until the last two years and the founding members, who remained faithful to NPC, did so due to their loyalty to the group and their loyalty to the son of the pastor. This loyalty is to be commended but the consequences carried a high cost of a lack of spiritual growth, spiritual maturity, spiritual discipline, and a religious or ritualistic view of their relationship with God and their church.

The Stressors of the Ministry

Peter Steinke list several stressors that can impede the health of a church, some of which NPC encountered to our detriment: decision making in the hands of a few people, nothing really getting done, a sense of boredom or depression, a feeling of hopelessness, differences that are ignored and not discussed, and poor or inadequate facilitates.²⁷ These stressors may have fostered a culture that was insular rather than opening and welcoming to those considered outside a group of approximately nine people. Also the Korean culture, based on discussion with those in the congregation, is a culture that has not embraced the outside culture, avoids conflict at all cost, even at the expense of much

²⁷ Peter L. Steinke, *Healthy Congregations: A Systems Approach* (Herndon, VA: The Alban Institute, 2006), 31.

needed change, willing to follow leadership to a fault, and loyal even if this loyalty is causing personal harm; in this case, spiritual growth.²⁸

When inquiry was made to why is there such an insular mindset in the EM congregation, an influential member replied that their experience within the Korean Church culture did not encourage them to reach out to the community or be transparent enough to form intimate relationships with each other.²⁹ This insular culture has not only hindered the NPC EM impact on the community but has not produced a transparent, passionate, or intimate relationship with each other or with God. The church became religious; it looked like a church as far as a religious edifice but not a congregation of worshippers or disciples who are being transformed by abiding in Him.

The Passion of the Ministry

Church may have become what we commit to just on Sundays and not a time of congregational celebration and adoration of God and the encouragement of each other to live this Christian life out throughout the rest of the week. Unfortunately, this lack of passion could have permeated into the life of the congregation outside of the church walls whether in our homes, vocations, social life, and the like. God was on the periphery of our life and not the center of our life. We as a church are learning together the importance of why we as Christians are to serve and love God with all our heart, mind, and soul and to love our neighbor as ourselves.

This re-education of the heart has been a difficult struggle with the NPC EM, who has a basic theological or biblical understanding, but we have not as yet internalized this

²⁸ This data is based on conversations with the majority of the EM Korean members during church planning sessions.

²⁹ Interview conducted by Rev. Gittens with an influential long-time congregant in March 2011.

knowledge to transform our individual or corporate spiritual life. The corporate Bible studies, Transformational Discipleship classes, Mustard Seed Children Ministry, P3 services, and emphasis on worship have started to thaw a cold heart towards God and each other.

The Hope of the ministry

The impact of the NPC EM has started to make inroads into the community for seven members have joined from the surrounding community even as we at time still struggle with the general church culture that is wrestling with a group mentality and subculture. Fortunately, the new members who have joined over the past one and a half years have had a positive effect on those founding influential members to break from their insular culture and engage in a new culture of inclusiveness and embracing a mission that is greater than our comfort zones or preferences.

NPC also has been fortunate to have two pastors who share the same vision and work closely together; the congregations of both the Korean Ministry or KM and the English Ministry or EM, have observed how two men, Rev. Lee and Rev. Gittens, men of two different generations, cultures, theological leanings, worship preferences, and languages can work close together because of our submission to the Holy Spirit and to each other.

This observation has made a great impact on the EM, for now they know that if God can bring us together, He can bring the EM congregation together as a church of disciples and not just a group of people, but a “new people” being transformed into the image of Christ.

CHAPTER 2 **“SWEEPING THE HOUSE CLEAN”** **PRELIMINARY ANALYSIS OF THE CHALLENGE**

The Command

Matt 28:18-20

And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.³⁰

If you would ask any church worth its “salt” why do you exist, you would have heard the mantra of the Great Commission more than a few times across the pulpit, latent within our mission statements, expounded in Church School, and used to inspire evangelism and discipleship. While there is no denying that the command to “go” is a call to witness of our faith, my focus will be on the command to “make”— make disciples or learners of the Master.

My concern for the church in general is that we do not forget this essential command in the midst of the competition for better and bigger church facilities at the expense of building the character of the people who attend our facilities, desiring increased programs at the expense of building relationships with God and each other, and prioritizing numerical growth at the expense spiritual growth and maturity.³¹

³⁰ The New Revised Standard Translation of the Holy Scriptures will be the preferred translation unless otherwise noted.

³¹ Barna, *Growing True Disciples*, 4-6. Barna declares we need a radical shift in the definition of ministry success.

We are to be in the business of making disciples and if discipleship is not at the core of our ministry, we need to reevaluate the nature of our business. We need to be aware of the times in which we live for the 21st century church has many followers of Jesus Christ in the same sense one may follow the Yankees baseball team—we may have become dabblers of Christianity.³² Instead of becoming fans or fanatics of Jesus Christ, we have at times forgotten our first love and through discipleship, we keep the fire burning for our Lord; desiring that His life be lived in us.

I believe the problem of discipleship is twofold: While many churches may have a discipleship program including NPC, we must examine if we are just interested in a basic theological education or are we also interested in a transformational experience or encounter of the believer with our Lord.³³ Secondly, if we have a discipleship program, the measure of success should not be how educated we are about the Master but how much have we been transformed by the Master. Transformation is conformity of the life of the disciple into the life of Christ. This is a question we are wrestling with at NPC; how much of our lives are in conformity with Jesus Christ.

Dallas Willard offers an insightful quote regarding the seriousness of believers in the pursuit and practice of a life of discipleship in which our lives are in conformity with Jesus Christ. He states that “we have not only been saved by grace, we have been

³² Ibid., 19.

³³ If you do a Google search on discipleship programs you will find a vast amount of information regarding discipleship models, specific church models and curriculums, and even discipleship curriculums advocated by academic institutions. I have personally reviewed over 25 different models of discipleship and curriculums. I have found the *Design for Discipleship Series* published by NavPress is a good base to build a curriculum or discipleship process.

paralyzed by it.”³⁴ In other words, just being saved or making a profession of belief in Jesus Christ has become the acceptable norm. Also, the passion for the believer for an inner metamorphosis or transformation is also at the core of the problem at NPC. We are a people who desire success in every area of life but we tend to neglect the need to be successful in our pursuit of spiritual growth.

As Barna states, six out of ten believers have no sense of what they what to achieve or become as far as spiritual development and only four out of ten believers have set any personal goals regarding spiritual maturity, growth, or development.³⁵ If we were a business, we would be operating in the red. We are to be interested not just in finding those who may have lost their way but to help them find their identity in Jesus Christ and bond them to a process of maturity, accountability, teach-ability, and sanctification; this is transformational discipleship.

I would agree with this statement as it indicates the seriousness and necessity of discipleship and mentoring: “Making disciples is more than a transfer of biblical knowledge; it is a commitment to spiritual parenting.”³⁶ And as parents, we would be declared unfit if we would not properly train and teach our children; and the church will be considered unfit if we also do not train the children of God to follow their Father. We also must not be just “convert” driven but transformational driven; making converts into disciples. A survey revealed that new converts to our faith are showing more passion for

³⁴ Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs, CO: NavPress, 2006), 16.

³⁵ George Barna, *Growing True Disciples*, 36.

³⁶ Discipler Training International, “A Biblical Model for Spiritual Parenting,” <http://www.disciplers.org/discipleship.shtml> (accessed August 30, 2011).

our faith than those who were raised in our faith.³⁷

We cannot expect new converts to master the demands of their new faith or practices needed to live with these demands in their everyday lives, without an intentional investment from the Christian community for them to do so, by instruction and modeling the example of the Master we are to imitate.³⁸

If we are not just as zealous to make disciples of these new converts, we will continue to produce immature believers who will be churched but not Christ-like and not living out our relationship with Christ through the Holy Spirit as far as our belief and practice is concerned. George Barna, in reviewing the state of the church, stated:

We discovered that surprisingly few churches have a well-conceived model of discipleship that they can implement. The result is that churches feel they have fulfilled their obligation if they provide a broad menu of courses, events, and other experiences, but such a well-intentioned but disjointed approach leaves people confused and imbalanced.³⁹

This indicates that we must not be satisfied with teaching a model of discipleship that is informational but not transformational; leaving more people in confusion rather than empowered or transformed by what they have been taught.

Just having a discipleship program for the sake of having a program to assimilate new converts into the church is not enough. We are not in the business of making Christians, but making disciples or followers of Jesus Christ (Matt 28:19; Mk 16:15; Lk 24:47; Acts 2:38). The church is not to be merely missionary-minded; strictly focused on evangelism; or convert winning, but our purpose for being is leading the nations to

³⁷ The Pew Forum, “The Zeal of the Covert: Is it the Real Deal,” <http://Pewforum.org/The-Zeal-of-the-Convert> (accessed June 1, 2011).

³⁸ Samra, “A Biblical View of Discipleship,” 219-34.

³⁹ Core, “The State of Discipleship in the Church,” <http://www.coregroups.org> (accessed July 18, 2012).

conformity in Jesus Christ. The church is then the vehicle of Christ's mission to the world (Matt 28:19).

The Challenge

My concern for the church in general is my concern for NPC. The general observations I have made through the teaching of discipleship classes for over nine years have also been observed in our congregation.⁴⁰ NPC has great potential in regards to our talents and gifting but we have not yet fully internalized the necessity to pursue spiritual maturity or develop seriousness about the pursuit of God resulting in a transformed life. We at times are haphazardly and not intentionally approaching our faith and relationship with Christ; we can sacrifice our time and energy in pursuit of many good things but our passion fails in regards to seeking the heart of God and allowing Him to transform us.⁴¹

St. Augustine declares we are to have an intense hunger and thirst for God, a thirst he describes in this quote:

Give me a man in love; he knows what I mean. Give me one who yearns; give me one who is hungry; give me one far away in this desert, who is thirsty and sighs for the spring of the Eternal Country. Give me that sort of man; he knows what I mean. But if I speak to a cold man, he doesn't know what I am talking about... You are surprised that the world is losing its grip? That the world is grown old? Don't hold onto the old man, the world; don't refuse to regain your youth in Christ, who says to you: "The world is passing away; the world is losing its grip, the world is short of breath." Don't fear, for thy youth shall be renewed as an eagle.⁴²

Augustine's quote is a reminder of being thirsty for God as the deer longs for the water

⁴⁰ I have taught Discipleship classes at the Greater Allen A.M.E. Cathedral of New York, New Peoples Church of New York, Allen Senior Citizen Center, and the OBCC Correctional Facility on Riker's Island ranging from 12 week formats to three week formats.

⁴¹ The Barna Group, "Research on How God Transforms Lives Reveals a 10-Stop Journey," <http://www.barna.org/transformation-articles> (accessed November 30, 2011). Only 14% of Christians surveyed declared their faith and relationship with Christ is the highest priority in their life.

⁴² Hull, *The Complete Book of Discipleship*, 17.

brooks, as a the psalmist longs for God in a dry and thirsty land, and as the infant craves for the pure spiritual milk, so must our hearts long for God (Ps 42:1-2, 63:1-5, 1 Peter 2:2-3). He encourages us to not to grow faint or weary in our wrestling with the old man, the desires of this world and our carnal nature, but to be renewed in our strength as we rely on God. We will be like the eagle that is able to look down and to look over the things that are passing away (Isa 40:29-31).

Jesus declared that we are to love God with all our being and love our neighbor as ourselves. He is to be ultimate in our pursuits and the love we have for Him and our neighbor will manifest in all our relationships; both vertically and horizontally (Mk 12:29-31).

We as a church have lost many potential members who have desired to be a part of our fellowship but discerned that our church was not ready to make a sincere investment of time, energy, and passion concerning in our relationship with God.⁴³ This has hindered greatly our desire for our fellowship and church to grow both spiritually and numerically and has caused even core members at times to question if NPC is really a place that will foster a vibrant spiritual life.

There were concerns if the spiritual vibrancy of our church is conducive to foster open and transparent communal relationship where accountability, service within and without the church to the community is evident, spiritual transformation and maturity embraced, and where the Holy Spirit has complete freedom to operate within the

⁴³ This was the assessment of one of the members who left NPC to pursue an ‘inner’ hunger to grow in their relationship with God. Another member went to another fellowship because the freedom to worship God transparently was not, in his view, present at NPC. Another has stated we are not willing to count the cost of discipleship and the pursuit of spiritual maturity through spiritual disciplines and service to the church and the community. Many have visited our fellowship but had concerns about the spiritual fervor of the general congregation. This is a perception we must change.

individual and within the faith community(Acts 1:8; 2:42-47).⁴⁴ The church is considered to rest on five foundational pillars to determine its health and vitality: community, worship, spiritual growth, stewardship, and outreach and evangelism.⁴⁵ We are strong in stewardship, progressing in spiritual growth, worship and community, but we are still weak in evangelism.

Even though we have several ministries to help us in our pursuit of spiritual transformation; the church has just recently started to fully embrace them. There was a lack of sustainable passion for bible study, prayer, small groups, and worship; God appeared to be on the periphery of our lives and not the center of our lives. Many of the core membership and those in leadership are just now starting to mature in their relationship with God since their early teens or initial conversion. We are in need of a revival of the Spirit.⁴⁶

We have a basic theological understanding of our faith but a limited drive to grow deeper as far as our theological understanding or grow hotter as far as a passion for God. This is a passion that encourages transformation as far as how we live this understanding out. Information is great but without application that conforms and transforms us, we must be careful to not be just educated infants still drinking spiritual milk because our appetite is unprepared for spiritual meat (1 Cor 3:1-3; Heb 5:13-14; James 1:22-25; 1Peter 2:1-5).

⁴⁴ John F Walvoord and Roy B Zuck, *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1985).The activity of this early church was twofold. The believers first continued steadfastly in the apostles' teaching or doctrine. The second was fellowship, which is defined as the breaking of bread and prayer.

⁴⁵ Bob Hostetler, *30-Day Church Challenge Book: Discover How You Can Reach Your God-Given Potential* (Vista, CA: Outreach Publishing, 2012), 8.

⁴⁶ Many within the core membership who have been a part of NPC from the beginning have made this declaration during our services and church meetings.

Bill Hull declares that discipleship is inclusive of five characteristics that reveals the necessity of a transformational discipleship process at NPC:⁴⁷

1. A disciple submits to a teacher who teaches him or her to follow Jesus Christ.
2. A disciple learns Jesus' words.
3. A disciple learns Jesus' way of ministry.
4. A disciple imitates Jesus' life and character.
5. A disciple finds and teaches other disciples who also follow Jesus.

Hull declares that we commonly practice numbers 2-4 without any noticeable change in character or behavior or becoming Christ-like, while we mostly ignore numbers 1 and 5 which are necessary components not just for our personal growth but for the growth of the church at large.⁴⁸

It is a Matter of Life or Death

If we as a church do not engage in a revival of the spirit resulting in an inner transformation of our spirit, the spiritual life of our church we cease to attract and keep those who desire to grow in their relationship with God. And the church will eventually die a slow death—both numerically or quantitatively, and spiritually or qualitatively. We must become a church of disciples or adherents of Jesus Christ whose very nature is the reproduction of the likeness of Christ within us and the making or reproduction of

⁴⁷ Hull, *The Complete Book of Discipleship*, 68. Discipleship is not just a program in which at the time of completion, the disciple is fully matured in faith and practice. Discipleship is a journey and a life-long process of maturity and sanctification through the work of the Holy Spirit.

⁴⁸ Ibid., 69-70.

disciples without.⁴⁹ This will ensure not only will the disciple grow into the likeness of our Master through the work of His Spirit but our church will also grow and be alive by the active presence of the Holy Spirit in our faith community and the community we are to serve.

I wholeheartedly believe we are ready to take the next step in our growth process. But in order to do this intentionally we need a discipleship model that will seek to inform, conform, and transform the believer into the Character of Christ for the sake of the church and for the sake of the world.⁵⁰ The church is called to make a difference in the world we live; we are to reveal who Christ is to the world and what He has done because of His love for the world (Jn 3:16-17).

Failure to be transformed or grow in our maturity is not only detrimental to our church but to the individual believer. Without developing an abiding relationship with Jesus Christ, we cannot bear the fruit of our Master's character within us (Jn 15:5). It is the fruit of the Spirit that is our litmus test of the inner transformation that is occurring within us through our relationship with Jesus Christ (Gal 5:22-26).

Transformation is also evidence of a "filled" life; a life that is yielded and under the control of the Holy Spirit (Eph 5:18).⁵¹ Without the total surrender of the believer to the leading of the Holy Spirit it is impossible to grow in our love for God, love for

⁴⁹ Robert E. Clark, Lin Johnson, and Allyn K. Sloat, *Christian Education: Foundations for the Future* (Chicago: Moody Press, 1991), 588. Clark declares transformation and spiritual formation does not occur in a vacuum but is nurtured and assisted within a community.

⁵⁰ Ibid., 65. Clark et al declare a wholistic approach to education should encompass three elements: inform by individual and group study, conform by mentoring and discipleship, and transform by spiritual disciplines, worship, service, and counseling.

⁵¹ His will is that Christians be filled with [by] the Spirit; that is, they are to allow Him to fill them with God's own life, character, and virtues. This filling is also to be continuous, in other words not a onetime event emphasizing that the fullness of the Spirit is a repeated experience for believers.

neighbor, love for self, and a be a mark of difference in the world we live in.⁵² But one of the greatest concerns I have for the failure to grow and be transformed is we are ignorant to the spiritual blessings Christ has given to us through our relationship with Him (Eph 1:3). It is through our unity “in Christ” the disciple has all the blessings of the Spirit of God, even the promised Holy Spirit.⁵³

It is through the life-long growth process of transformation that we learn more about who God is and in turn, the believer learns more about who we are; our knowledge of God shapes our identity and shapes how we are to live in this world. Jesus declares we are the salt and the light of the world, we are to be different, we are to be transformed and be a transformative agent in the world we live (Matt 5:13-16).

We then will begin to know God not just as God, but in a vibrant, trusting, open, and intimate relationship as God as our Father who loves us and sets purpose in our lives (Matt 6:9-13; Rom 8:16). Many members of our congregation are still struggling with this Father concept and are ignorant to the purpose He has called them to walk in.

Failure to be transformed in our relationship with Christ, hinders not only our ability to bear the fruit of a disciple, but to live lives that are pleasing or set apart to the Lord. It hinders our understanding of His grace, His mercy, His peace, and our tremendous inheritance in Christ as He has transformed us through His Spirit into His Kingdom; being redeemed from our sins and liberated from our past, emboldened in our

⁵² Hull, *The Complete Book of Discipleship*, 29. Out of the 212 commands issued by Jesus Christ, the central and essential commands can be summed up in three of the commands: love God, love your neighbor, and love your enemies. I would add also the love of yourself in order to love your neighbor and to treat them as you would desire to be treated.

⁵³ Warren W. Wiersbe, *The Bible Exposition Commentary* (Wheaton, IL: Victor Books, 1996). The Holy Spirit is mentioned many times in this letter, because He is the one who channels our riches to us from the Father, through the Son.

present, and empowered towards our future(Col 1:9-10). Transformation is about a relationship with Christ that is deeper than mere information about Him but is conforming to Him in how we live and yet being transformed by Him by our character; who we are. Without transformation we then have an identity crisis and we are not convinced who we really belong to and our lives will reflect this reality for transformation does not occur without relationship (Rom 12:1-2; 1 Cor 6:19-20).

It is in abiding in Christ, the disciple is able to deal with the issues of the heart and therefore be transformed and changed (Mk 7:21-23). Sin and rebellion will no longer have rule over us as we walk in this newness of life, we live an abundant and fulfilled life, and we live a life that serves others, obedient to His word, and allows the progressive work of the Holy Spirit to transform us (Jn 10:10; Rom 6:12; Gal 4:19; Col 3:5).

Abiding also means we are to remain, dwell, and take up residence “in Christ.” The Greek word μένω meaning to remain, abide, dwell, live, also indicates the relation in which one person or thing stands with another, chiefly in John’s writings; thus to remain in or with someone, i.e., to be and remain united with him, one with him in heart, mind, and will (Jn 15:4).⁵⁴

The disciple then must abide in order to walk as He has walked, which also encourages that the disciple is to follow Christ and be committed to take up our cross (Mk 8:34; Lk 9:23,14:25-33; Jn 1: 43; 1 Jn 2:6).

Dallas Willard states:

Discipleship to Jesus has it’s natural outcome the transformation of character- the hidden realties of heart, mind, soul, body- in such a way that

⁵⁴ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000).

conformity to His commands becomes the easy, routine, standard way the well-developed disciple comports himself or herself.⁵⁵

Transformation of character and the inner-self should be the ultimate result, aim, and outcome of discipleship. Transformation is about us moving from one place to another because we have been changed into another. It is a maturity in Christ in which I am outgrowing what I once was and growing into who I was created to be and to become (Col 1:28).⁵⁶

A life that is not transformed through our relationship with Christ and the work of His Spirit is not a life Christ died for us to have; He gave us the Holy Spirit to live and to have an abundant life (Jn 10:10).⁵⁷ He died in order that we may know the power of His resurrection, becoming like Him by putting to death what is not like Him in our lives (Phil 3:10).

This quote by Andrew Murray says it best, “many of God’s children long for a better life, but do not realize the need of giving God time day by day in their inner chamber through His Spirit to renew and sanctify their lives.”⁵⁸ It is problematic that this statement is still true today and has been evident until just recently within NPC.

The Focus of the Project

The concern is to make and build up disciples of Jesus Christ who see discipleship as a transformational relationship with the Master. We are not to be just consumers of

⁵⁵ Greenman, *Life in the Spirit*, 54.

⁵⁶ Ibid., 9. Maturity in Christ means being whole, complete and fully grown up.

⁵⁷ George R. Beasley-Murray, *Word Biblical Commentary: John* (Nashville, TN: Thomas Nelson, 1999). To have abundant life to its fullest is an expression of the message of the Gospel of Christ that through Him is the eternal life of the kingdom of God (20:30-31).

⁵⁸ Bill Bright, *A Handbook for Christian Maturity* (San Bernardino, CA: Here’s Life Publishers, 1982), 102.

religious goods and services, interested in only getting our myriad of needs met but as disciples, understand that Christ is the center and provider of all our needs(Phil 4:19).⁵⁹

Abraham Maslow offers an interesting hierarchy of human needs focusing on biology, achievement, or power to explain what energizes, directs, and sustains human behavior.⁶⁰

My desire for this project was to address the specific concern of discipleship within NPC that is in parallel with my concern for the Body, the church of the living God. George Barna lists several “Megathemes” from a 2010 survey regarding the church:⁶¹

- The Christian Church is becoming less theologically literate.
- Christians are becoming more isolated from non-Christians.
- Christians place more emphasis on present concerns such as lifestyle comfort and success rather than faith, family, spiritual discipline, and spiritual maturity.
- The Christian Church is becoming more tolerant of unbiblical or immoral behavior and accepting of postmodern insistence of tolerance.⁶²
- Christians are making less an impact on culture based on how we manifest our faith in private and in public.

⁵⁹ Hull, *The Complete Book of Discipleship*, 44.

⁶⁰ “Maslow's Hierarchy of Needs,” <http://www.edpsycinteractive.org/topics/regsys/maslow.html> (accessed November 29, 2012).

⁶¹ The Barna Group, “Six Megathemes Emerge from Barna Group Research in 2010,” <http://www.barna.org/culture-articles> (accessed June 1, 2011).

⁶² Cathy Lynn Grossman, “More Americans Tailoring Religion to Meet their Needs,” *usatoday.com*, 13 September 2011, <http://www.usatoday.com>. Cathy Lynn Grossman warns us that as we tailor made our clothing, food, and education; we are doing the same with our religion.

I believe Barna is correct in raising a clarion call to the 21st century church and to NPC in particular that we must get back to the basics of discipleship and be “transformed” from the inside out.

My central focus concerning this project was as follows:

- To raise awareness of our need to make disciples.
- To produce theologically sound disciples who put faith into practice whether within the walls of the church or without.
- To address the whole person who may be dealing with emotional or relational issues and not just spiritual issues.
- To ensure that transformation of the adherent or disciple of Christ is the goal of the discipleship model.
- To provide a template or model for NPC to use to advance a discipleship program that is not just a Euro-centric program of discipleship but inclusive of a diverse multi-ethnic program.⁶³
- To build a strong biblical foundation in which NPC is to model as a church.⁶⁴

As much as I had desired to be inclusive and potentially address the mosaic of ethnicities that can be declared multi-ethnic or multi-cultural, due to the time constraints of this

⁶³ It was my desire to examine how to design and implement a multi-cultural discipleship process as stated in the demonstration proposal. Due to time constraints, greater pastoral responsibilities and demand, I was not able to fully explore this discipleship focus. I do believe that the experiences and stories of the participants did help bring a natural multi-cultural and multi-ethnic flavor.

⁶⁴ Bill Hull, *Straight Talk on Spiritual Power: Experiencing the Power of God in the Church* (Grand Rapids, MI: Baker Books, 2002), 31-32. In order for NPC to fulfill or walk into our mandate and mission to be an Acts 2:42-47 church, the gold standard as Hull declares, we must embrace the five transformational activities of the church: A commitment to the Apostles’ teaching, commitment to fellowship, commitment to prayer, commitment to worship, and a commitment to outreach. I believe through this Transformational Discipleship process or curriculum, NPC will be on its way to this “gold standard.”

project, this demonstration project's target audience was mainly the African-and Korean-American congregants at NPC which can be beneficial to the church in general.⁶⁵

The average age of the target audience at NPC ranged from ages 25-35 and the target audience ranged from 25-60 years old at the Greater Allen A.M.E. Cathedral. In some occurrences the average age was sixty five and above when aspects of the program were tested to ensure generational relevance.

The Form of the Project

The Transformational discipleship model addressed three areas:

- How we Think (Inform)
- How we Become (Conform)
- How we Live (Transform)

How we Think

2 Tim 3:16-17

All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work.

A CBS News poll revealed that America's religious IQ is lacking. This is not surprising but what was troubling was the fact that many religious people, including Christians, do not know the basic tenets of our faith.⁶⁶

A Majority of believers claim that there is no such thing as the Holy Spirit or Satan.⁶⁷ A majority of adults claim the Holy Spirit is merely symbolic and two-thirds of

⁶⁵ The target audience also included those who attended the discipleship class that I taught at the Greater Allen AME from the period of January 2012 to December 2012. This inclusion of Allen helped immensely in measuring the scope and effectiveness of the curricula.

⁶⁶ CBS News, "Divine Ignorance: America's Religious IQ lacking," <http://www.cbsnews.com> (accessed June 1, 2011).

Catholics deny the existence of the Holy Spirit.⁶⁸ Also troubling are our views regarding the Scriptures. A Pew Forum survey revealed that only 59% of Evangelical Churches, 22% of mainline churches, and 62% of historically Black Churches believe that the Word of God or the Bible is literally true, word for word. Seven percent of Evangelical churches, 28% of mainline churches, and 9% of Black Churches believe that scripture is written by men and is not the Word of God.⁶⁹

It has been declared that only 44% of adult believers are certain of the existence of absolute moral truth.⁷⁰ These statistics are an indication that we as disciples must be educated in theologically and biblically sound doctrine that challenges the believer to delve deeper in the Word, a depth greater than a Sunday School understanding of biblical truth, and to apply the word of God in how they are to think or make decisions in their everyday life (2 Tim 2:15; 3:16-17).⁷¹

This truth will also contribute in developing a biblical worldview in light of modern or postmodern culture without denigrating or disrespecting the beliefs of others but being unapologetic concerning our convictions(2 Cor 10:5;1 Peter 3:14-16). The disciple must be convinced that the scriptures are the basis of absolute truth or a standard of truth to base our worldview and to shape our decision making process or align our

⁶⁷ Barna, *Growing True Disciples*, 70.

⁶⁸ George Barna, *FutureCast: What Today's Trends mean for Tomorrow's World* (Carol Stream, IL: Tyndale House Publishers, 2011), 141. Even half of born-again believers believe the Holy Spirit is merely symbolic.

⁶⁹ The Pew Forum, "US Religious Landscape Survey," <http://www.pewforum.org/comparisons#14> (accessed November 7, 2011).

⁷⁰ Kjos Ministries, "Statistics for the Changing Church," <http://www.crossroad.to./charts/church-statistics.html> (accessed August 1, 2011).

⁷¹ Pew Forum, "Being Good for Goodness' Sake," <http://www.pewforum.org/Being-Good-for-Goodness-Sake.aspx> (accessed August 20, 2012). A 2007 survey revealed that a majority of American believed it is necessary to believe in God in order to be moral and have good values.

moral compass (Josh 1:8; Ps 1:1-3, 119:105,114,142; Prov 3:5-6; Jn 14:6; 2 Peter 1:20-21).⁷²

The sad truth is few believers or disciples over the age of eighteen rely on the bible to make moral decisions, only 18% rely on the Truth to make moral decisions and only 17% declare that the bible is their source or resource that has the greatest influence on their decisions.⁷³ Equally disturbing is only 54% of professing Christians say that regular Bible reading is necessary for spiritual discipline and only 48% say they read the bible.⁷⁴ Needless to say, one of the major reasons disciples do not apply biblical principles to help in discerning our worldview and decision making is due to our lack of biblical literacy and application.

In addressing the religious leaders, His disciples, and even Pontus Pilate, Jesus not only tells us the truth, He is the Truth, He can be relied and dependent upon, His words can be trusted, and His Spirit trusted to lead us into all truth (Matt 5:18, 26, 6:2, 5, 16,8:10,10:26,42; Mk 10:29;Lk 20:21,23:43;Jn 1:14,5:19,8:39-40,44,14:6, 15:26,Jn 16:13,17:17,18:37-38,19:35).

We must ensure that we know what we believe, even if it appears as stated by George Barna in a *USA Today* article, we are headed on the path as an American culture of “310 million people with 310 million religions;”⁷⁵ we are entering a religion of self.

⁷² Barna, *Growing True Disciples*, 71. Most believers hold a weak belief that absolute truth exists and the majority of American Christians either believe or yield to the belief that all moral truth is relative to the individual and his or her circumstances.

⁷³ George Barna, *Maximum Faith: Live Like Jesus Experience Genuine Transformation* (Brentwood, TN: Metaformation/SGG/WHCP, 2011), 37.

⁷⁴ Christianity Today, “We Revere the Bible More than We Read it,” <http://www.chritianitytoday.com/biblestudies/articles/bibleinsights/070731.html> (accessed November 29, 2012).

⁷⁵ Grossman, “More Americans Tailoring Religion to Meet their Needs.”

Lastly, the making of disciples of every nation or ethnos⁷⁶ indicates that culture is important in the discipleship making process. This project attempted to address the need to be inclusive in regards to the African-American and Korean-American culture with the hope that it may spark an interest and passion for these particular cultures to be engaged in a transformational discipleship that will tell our story and introduce our narrative that tends to be different than a cookie-cutter Euro-centric approach to discipleship.⁷⁷

It has been stated that religious educational programs designed for mainstream white congregations could not meet the growing needs of Asian North American Christians, mainly Koreans, causing the need to examine multi-ethnic approaches to religious education.⁷⁸ A narrative approach or sharing our personal stories worked extremely well in discipling those of African and Korean descent based on our culture of storytelling; a culture I have observed at NPC. Through the use of our individual stories, we may be able to parlay our experiences with the biblical story increasing the relevancy of the biblical narrative in our lives.⁷⁹

⁷⁶ G. Kittel, G. Friedrich, and G. W. Bromiley, *Theological Dictionary of the New Testament* (Grand Rapids, MI: W. B. Eerdmans, 1985). There are various meanings to this term but most relate in the Hebrew to human groups, holy people, and it can also denote Gentiles, those not belonging as yet to the chosen people. In the N.T. it relates to a mass, herd, multitude, host, as well as a people group.

⁷⁷ Barna, *FutureCast*, 205-206. A majority of babies born in the U.S. by 2015 will be non-white with the Hispanic population growing the most rapidly. The electoral coalition that re-elected Barack Obama proves the needs to widen our tent to be inclusive of the growing multi-ethnic and multicultural population. By 2048, the “minority groups” will be the majority.

⁷⁸ Barbara Wilkerson, *Multicultural Religious Education* (Birmingham, AL: Religious Education Press, 1997), 197-198.

⁷⁹ Ibid., 182. It was common for the African foreparents to see current events, situations, and trends in light of the biblical narrative.

How we Become

Gal 4:19

My little children, for whom I am again in the pain of childbirth until Christ is formed in you.

As Christian believers, we are to have our identity shaped and formed in Jesus Christ (Gal 4:19).⁸⁰ As disciples were are to be like our Master in every way, being conformed or in conformity with His image, to be Christ-like in our character, and to be fully trained and transformed into who He created us to be as participants of His divine nature (Lk 6:40; Rom 8:29; Eph 4:13; 2 Peter 1:4).

The disciple is to be formed or μορφώ meaning to form, fashion, originally used of artists who shaped their material into an image. This Greek word is found in Gal 4:19 where the Christian is described as a little child who needs to mature until the very image of Christ be impressed upon his heart.⁸¹ A similar Greek word εἰκόν meaning that which has the same form as something else or likeness is found in 1 Cor 15:49 whereas Paul declares we bear the likeness of the heavenly man, even Christ Jesus.⁸²

It is from Gal 4:19 where we get the process of “spiritual formation” which is when the believer who has received new life, the life of Christ, takes on the character of Jesus through grace and effort.⁸³

⁸⁰ This labor lasts until Christ is formed in you, that is, until Christ’s life, character, and virtues are fully cultivated in our lives.

⁸¹ Zodhiates, *The Complete Word Study Dictionary: New Testament*.

⁸² J. P. Louw and E. A. Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 588.

⁸³ Hull, *The Complete Book of Discipleship*, 19.

Kess Waaijman declares:

Conformation is considered a process in which a person appropriates for himself (herself) a selected model of transformation in behavior, thinking, and willing, remembering, feeling and focus.⁸⁴

We are to be conformed to His image and likeness; becoming a new creation in Him and bearing His likeness in the manifestation of the fruit of the Spirit in our lives (2 Cor 5:17; Gal 5:22-26).⁸⁵

This conformity takes a cross and a resurrection; a cross in the sense the old man or the carnal nature must die in order for the new man, the Spirit of Christ to reign in us (Phil 3:10; Col 3:2-4). The Apostle Paul is clear that becoming like Jesus means being conformed to the crucified One and therefore living a “cruciform” life (Gal 2:19-20).⁸⁶

James Samra declares to conform to the image of Christ is to internalize the attitudes and actions exemplified by Christ in His incarnation, His life, and His resurrection, so that His character is now lived within the life of the believer.⁸⁷ It is indeed a process; a life-long journey of transformation for discipleship is derived of two words, “disciple”, meaning a follower of Christ, and “ship”, meaning a state of being indicating a continuous process of being or become like Christ in every way.⁸⁸

⁸⁴ Kess Waaijman, “Conformity in Christ,” abstract, *Acta Theologica Supplementum* 8 (2006): 47.

⁸⁵ Bill Clem, *Disciple: Getting Your Identity from Jesus* (Wheaton, IL: Crossway Books, 2011), 59-60. The image of God is a quality, a characteristic, an attribute, a function, and a relational capacity that allows a human to image God in a way that pleases and glorifies him.

⁸⁶ Greenman, *Life in the Spirit*, 9.

⁸⁷ James G. Samra, *Being Conformed to Christ in Community: a Study of Maturity, Maturation, and the Local Church in the Undisputed Pauline Epistles* (New York: T&T Clark, 2006), 3.

⁸⁸ Hull, *The Complete Book of Discipleship*, 35.

Dallas Willard declares that “discipleship is the relationship I stand in order that I might take on His character.”⁸⁹ As Disciples, our relationship with Christ must form the basis of our conformity into our new identity and life in Jesus Christ. I believe this new identity of being “in Christ” is not just to address external or moral behavior but to address the whole person; the unique identity of the believer in Jesus Christ. We are not only spiritual beings but we are emotional and relational beings. This transformational discipleship model was intended to address the whole person, for God created us to have an outer (material) person and an inner (immortal) person; it would make sense that the outer person correlates with the inner person.⁹⁰

All too often within the discipleship process at NPC and even Allen AME, emotional and relational issues had to also be addressed. We could not just pray it through but be engaged in the other sciences such as psychology. Many believers were dealing with attachment issues that affect how they view God, others, and themselves.⁹¹

Our attachments or relationship styles can have a positive or adverse effect on how we deal with God, each other, and how we view ourselves which will directly or indirectly affect our need for intimacy and community, our self-worth and value, and our ability to trust others as well as ourselves.⁹² It is within these attachments or

⁸⁹ Ibid., 16.

⁹⁰ Neil T. Anderson, *Discipleship Counseling* (Ventura, CA: Regal, 2003), 82.

⁹¹ F. LeRon Shults and Steven J. Sandage, *Transforming Spirituality: Integrating Theology and Psychology* (Grand Rapids, MI: Baker Academic, 2006), 180-181. Attachments or attachment theory is one of the most prominent themes in human development as it reveals the importance of relationships in forming and shaping the individual.

⁹² Tim Clinton and Gary Sibcy, *Why You Do the Things You Do: the Secret to Healthy Relationships* (Nashville, TN: Thomas Nelson, 2006), 23-24. An attachment is defined as a special bond or relationship with another person that is characterized by strong emotions and continues through time.

relationships, both horizontal and vertical, that we can find our identity and can find the freedom to be ourselves, for we bring the “whole” person into these relationships.

Effective discipleship is one that can identify with the other factors that impact spiritual formation such as the believer’s family history, parental models, and past traumas, factors that we normally do not connect to discipleship or disciple making.⁹³ How to work pragmatically through forgiveness issues, meaning in life, value, and self-esteem, and how to foster intimate relationships without the fear that transparency will bring further pain is a necessary component to this particular model of discipleship. How to minister to the whole person will help the disciple grow and be transformed mind, body, and soul into the person the Master has created them to be (Rom 12:1-2). We must be careful, as Barna warns, to not embrace a superficial approach or strictly pragmatic view of spirituality that is focused on present survival but lacks focus in obtaining inner spiritual depth.⁹⁴

I believe a discipleship model that address the immaterial as well as the material can help stimulate and foster this inner depth that can provide healing, worth, identity, and value in the lives of the believer and disciple.

How we Live

Ephesians 4:20-24

That is not the way you learned Christ! For surely you have heard about him and were taught in him, as truth is in Jesus. You were taught to put away your former way of life, your old self, corrupt and deluded by its lusts, and to be renewed in the spirit of your minds, and to clothe

⁹³ Randy Raysbrook, “Cookie Cutter Discipleship,” *Discipleship Journal*, 26, <http://www.navpress.com/magazines/archives> (accessed August 30, 2011). This articles argues the need to treat the people we disciple as unique individuals not those we shoehorn into a carbon copy discipleship model.

⁹⁴ The Barna Group, “Six Megathemes Emerge from Barna Group research in 2010,” <http://www.barna.org/culture-articles> (accessed June 1, 2011).

yourselfs with the new self, created according to the likeness of God in true righteousness and holiness.

Disciples are to be different from the old manner of life that is in agreement with the world, we must foster sanctification as essential for the believer in how we are to live and bear fruit that is reflective of the Master living within us.

The Apostle Paul prays that God will give Christians a spirit of wisdom and revelation to know God better; he is praying for transformation or metamorphosis of the individual to be utterly different from the world around them and from what they previously were (Eph 1:17-19).⁹⁵ Transformation must involve how we are to live; the old ways are to be exchanged for His ways (2 Cor 5:17). Through our fear, worship, and reverence for God we allow the process of holiness to be completed within us (2 Cor 7:1). We are called to holiness or righteous living; it is not just a religious or legalistic thing or an Old Testament thing but a Christian discipleship thing (1 Peter 1:5).

A 2010 Gallup Study assessing the morality of Americans in general indicated that our moral compass is pointing alarmingly “south”; 69% say divorce is morally acceptable, up from 59% in 2001; 61% say gambling is acceptable; 59% declare sex between unmarried individuals are acceptable, up from 53% in 2001; and 54% claim having a baby out of wedlock is also acceptable, up from 45% in 2001.⁹⁶

A 2007 study revealed that the lifestyle activities of born again believers were statistically equivalent to those of non-born again believers; in other words there is not a

⁹⁵ J. I. Packer, “Power for a Purpose,” *Discipleship Journal*, <http://www.navpress.com/magazines/archives> (accessed August 30, 2011).

⁹⁶ Gallup, “Four Moral Issues Sharply Divide Americans,” <http://www.gallup.com/poll137357/four-moral-issues-sharply-divide-americans.aspx> (accessed November 29, 2012).

marked difference in lifestyle between believers and those who live according to the world.⁹⁷

Barna offers similar lifestyle statistics of those who accepted Christ as savior but not necessarily adhere to the tenants of the faith as indistinguishable from those of other faiths or those we never made a profession of Christ; even though they represent over half of those who attend Christian Churches.⁹⁸ The George Barna Group states a troubling trend:

The ultimate aim of belief in Jesus Christ is not simply to possess divergent theological ideas but to become a transformed person. Even though we rely on Jesus Christ for our eternal destiny, we are having problems translating these beliefs beyond Sunday morning.⁹⁹

It is obvious that the church is faced with a tremendous challenge to make disciples not just by word but by deed, living out a transformed life before the prospective disciple in order for them to discern what we are to model (James 1:21-25).

Believers or adherents of Christ, in order to make disciples are encouraged to be a disciple ourselves; to reproduce what is within us, and to live this resurrected life through the Holy Spirit for the world to see the mark of difference.¹⁰⁰

Dietrich Bonhoeffer warns us not to fall for a cheap grace declaring “we must never make cheap what was costly to God.”¹⁰¹ We are admonished to put on our new

⁹⁷ Kinnaman, *Unchristian*, 47.

⁹⁸ The Barna Group, “Faith has a Limited Effect on Most People’s Behavior,” <http://www.barna.org/barna-update/article/5-barna/188-faith-has-a-limited-effect> (accessed August 30, 2011). If most of our churches are made up of those who never professed Christ, then we are failing to make disciples.

⁹⁹ Ibid. Barna also declares the integration of faith at a younger age greatly enhances how we integrate our faith as we mature.

¹⁰⁰ Greenman, *Life in the Spirit*, 26.

¹⁰¹ Hull, *The Complete Book of Discipleship*, 108.

nature, to metaphorically throw off this old garment of carnality, and to not conform to the patterns or mold of the world but be transformed (Rom 12:2; Eph 4:21-24; Col 3:8-10). Bill Hull also warns us of falling into the trap of making salvation strictly doctrinal or simply a profession of beliefs rather than behavioral.¹⁰² This definition of transformation says it best, it come from the Greek word μεταμορφώ having as several of its various meanings to change inwardly in fundamental character or condition, to be changed, be transformed, to change one's mind.¹⁰³ It is a lifestyle of obedience and devotion in which the disciple becomes the type of person who easily and routinely does obey as a result of devotion to Jesus, taking Him as Lord, teacher, and friend.¹⁰⁴

This demonstration project sought to challenge the disciple to live out our belief and allegiance to the Master, bearing the fruit of His Spirit living within us, allowing the Holy Spirit to lead us in our transformation process by yielding our will to the Holy Spirit, and calling us to impact the culture we live in by manifesting this difference or Christian culture to the world in which we live (Matt 5:13-16; Rom 6:1-4, 8:9,13-16; 2 Cor 7:1; Eph 5:18).

¹⁰² Ibid., 43.

¹⁰³ Danker, *A Greek-English Lexicon*, 639-640.

¹⁰⁴ Greenman, *Life in the Spirit*, 47.

CHAPTER 3 **“GO AND MAKE”** **PLAN OF IMPLEMENTATION**

The transformational discipleship proposal was officially approved in January 2012 with the start date for the demonstration project officially beginning on February 1, 2012. I decided to use a narrative format to reveal the goals and strategies that were stated in the proposal and completed in the demonstration project. Following are the goals and strategies employed to implement the transformational discipleship project:

Goals and Strategies

Goal 1: To raise awareness of the NPC Congregation to internalized the importance of modeling Christ in belief and conduct.

Strategy 1: Conduct a four-part sermon series on the process of biblical discipleship that stimulates the desire for the spiritual transformation of the disciple.

To prepare the NPC congregation to embrace the mandate of being a disciple of Christ, I preached a precursor to the four part sermon series on transformational discipleship by alerting the congregation to what is required of the Christian to be a disciple.¹⁰⁵

The three-part sermon precursor was to raise the awareness of the congregation that you cannot be a Christian unless you are a disciple. The following sermons were

¹⁰⁵ Hull, *The Complete Book of Discipleship*, 33. There is no special requirement to be a disciple. A disciple is a Christian and not a special category of Christian profession.

preached during the Sunday worship services at 11:45am beginning January 15th to January 29th:

- Count the Cost: Luke 14:25-33
- Is it Salty Enough: Mark 9:50
- Where do we Dwell: John 15:1-8

The three-part series challenged the congregation to take their profession with Christ very seriously and to make a commitment to a lifestyle of following Christ in every area of our lives.

The three-part sermon series was an excellent foundation to begin the four-part sermon series on transformational discipleship. The congregation was very attentive to the requirements of Christian Discipleship and there was extensive dialogue regarding the sermons amongst the congregation during fellowship hour, P3, and Fire Groups.

On the first Sunday of February, the 5th, the first part of the four-part sermon series was preached. We followed the typical order of worship at NPC which was inclusive of the following: three songs of praise and worship, testimony time, praise song, offering, announcements, meet and greet, sermon, praise song and reflection, and the benediction.

We do not use paper bulletins so all the songs and announcement are projected by a projector on the wall in the front of the sanctuary. The service usually begins at 12 noon and ends at 1:45pm. The first Sunday is always communion Sunday.

On February 5, 2012 the sermon entitled “Transformational Discipleship: A new Relationship” was preached with the congregational made up of 15 adults, 12 children totaling 24 members and 3 visitors.

The sermon was video- and audio-taped. The congregation was very attentive and took the challenge of discipleship seriously. The congregation was already prepared for the challenge of the commitment to be disciple for eight of the adult members previously made a commitment to grow through the process of discipleship before this series started during the three-part sermon series precursor.

The visitors were also challenged and reflected on what this relationship with Christ actually requires. Some of the visitors declared they desired to hear more on this subject at the church they normally attended. At the end of the sermon, the worship leader reinforced the commitment to be followers of Jesus Christ and an Altar call was offered to affirm our commitment or re-commitment to follow Christ. The communion service that followed re-enforced our need for fellowship and follow-ship with Christ. A song of celebration was sung and the benediction was prayed by Rev. Gittens.

On February 12, 2012 the second part of the transformational discipleship series was preached entitled “Transformational Discipleship: A New way of Thinking.” The congregational make up was inclusive of 15 adults, 12 children, totaling 25 members, and 2 visitors.

The sermon was audio- and video-taped and we followed the typical order of worship for NPC. There was a great response to the sermon for many examined how they made decisions and how they are to view the world around them. The importance of absolute truth and the reliability of scripture were stressed during this particular sermon.

On February 19, 2012, the third part of the transformational discipleship series was preached entitled “Transformational Discipleship: A New Way of being.” The congregational make up was 15 adults and 12 children totaling 24 members. As were

parts one and two, this sermon was audio- and video-taped. This particular sermon focused on our true ‘identity’ in Jesus Christ which empowers the disciple to embrace not only our relationship with Christ but with each other while also building up a positive self-image in the life of the disciple.

Many during this sermon had to wrestle with the image and identity they has purported and supported over the years. Some openly embraced that we are indeed bondservants of Jesus Christ and our identity and purpose is found in Christ; not the world, our families, or our church.

On February 26, 2012, the fourth and final part of the transformational discipleship sermon series was preached entitled “Transformational Discipleship: A New Way of Living.” The congregational make up was 15 adults, 12 children, totaling 25 members, and 2 Visitors.

As with the first three parts of the sermon series, this sermon was also audiotaped and videotaped. This sermon touched heavily on how we live in this world; we are called to make a difference. Statistics revealing how Christians are struggling to live lives in alignment with their profession in Christ caught many in the congregation by surprise. The sanctification of the believer through the help of the Holy Spirit was the gist of this final part of this four part series on transformational discipleship.

Strategy 2: Conduct a conference focusing on the need for spiritual transformation through discipleship.

In February 2012, the church prepared to host the “State of Emergency: The Clarion Call for Transformational Discipleship” conference on March 31, 2012. The conference information was placed on Facebook; post cards were developed and

distributed to the community, email notifications were sent out to prior visitors and former members, and the members of the church were challenged to bring at least one person to the conference.

After discussion with the church leadership, a registration fee of \$10 was agreed upon. Site team member, minister Val Gittens, signed up the conference registration on a program called square which enabled us to take credit card registration fees. Jeanne Kwak and Eugene Lee updated the church Facebook page and website to alert all to the conference and set up the online registration.¹⁰⁶

They were also instrumental in organizing the church members in assisting in registration, food preparation and service, logistics, hospitality, and ushering. The church as a whole was totally on board to make the conference a success.

The conference had an expected attendance of 60-70 conference attendees, a light breakfast was prepared, and a hearty lunch was also prepared along with a registration packet that included a conference bulletin, note paper, transformational discipleship business card, and a post conference survey.

The food¹⁰⁷ for the conference was donated by the members of the church and minister Val Gittens decorated the fellowship hall with balloons, streamers, table settings, wall decorations highlighting discipleship, and a set up a table for registration.

The church members along with the children of the ministry put the registration packets together and Eugene Lee ensured the worship team was prepared to serve the conference. Eugene Lee invited a fellow Christian brother, Myung Han, from another

¹⁰⁶ The church Facebook page: New Peoples Church of New York. The Church website: <http://www.newpeopleschurch.com>.

¹⁰⁷ Bagels, donuts, tea, and coffee were served for registration period from 9am to 10 am. Lunch was inclusive of Italian meat balls, buffalo and barbecue chicken wings, quiche, salad, and dessert.

Korean church to play the drums for the worship team; the rest of the worship team was made up of the NPC congregation inclusive of two sisters, Teri Lee and minister Val Gittens, Eugene Lee, and Brian Fortson.

The online registration on Facebook and the website garnered 10 registrants, the rest of the registrants registered in person at the conference site. The conference was held on a rainy day on March 31st at the New peoples Church of New York, 46-04 162nd Street, Flushing, New York, 11435.

The conference was scheduled to begin promptly at 10am but due to the weather we were delayed by approximately 45 minutes to allow more time for the registrants to arrive and to sign up for the conference. The praise and worship team opened up the conference at approximately 10:50am with approximately twenty registrants. Our expected registration fell short by about 15 registrants for our total registration for the day was 45 attendees.

The rain and the Treyvon Martin protest march held in Jamaica, New York prevented a greater turn out.¹⁰⁸ Most of the attendees were from the NPC congregation and members of the discipleship classes I taught at Allen AME We did have a few attendees from our music outreach to the community and several came by personal invitation from the congregation. Minister Val Gittens hired a videographer to record the workshops.

After a powerful worship service, Deacon Brian Shim opened us up in prayer, Jeanne Kwak welcomed all to the conference, and Minister Val Gittens introduced Rev.

¹⁰⁸ The Trayvon Martin march was to protest the shooting of an unarmed African American young man in a predominately Caucasian American community in Florida.

Gittens at 11:25am to begin the first workshop entitled “Authenticity: What We are Called to Be.”

The Authenticity workshop presented in a power point presentation focused on discipleship not just as a program but as a relationship. It highlighted the struggle of the church in general to make disciples, the vision of this Transformational Discipleship model, the need to view discipleship as a call to a transformational relationship with Christ in every area of our lives, the importance of the scripture bearing the standard of our worldview and how we as disciples are to make decisions, and the importance of habitual reading and studying of the word of God.

The workshop also revealed the bible reading statistics of professed Christians and brought to light the theological illiteracy that is plaguing the disciple in our spiritual growth process. How to approach scripture both with reason and through the assistance of the Holy Spirit was also discussed. Many in the workshop were alarmed at the dismal statistics that were revealed during this workshop.

Also, even more were educated in the area of discipleship as one being a relationship and that every Christian is a disciple and not a disciple being a special class of a committed Christian.¹⁰⁹

The workshop ended at 12:45pm with a prayer of commitment to prioritize our relationship with Christ above all pursuits and be willing to take up our cross daily. The worship team sang a closing hymn and Minister Val Gittens gave a brief instruction on what to expect at lunch, when to return from lunch, and to alert those who have not

¹⁰⁹ Hull, *The Complete Book of Discipleship*, 120. Hull states, “One of Satan’s great lies is that spiritual greatness only belongs to a few.”

registered to complete their registration at lunch. Rev. Michael Gittens said a prayer of blessing for the food and gave the benediction.

During lunch, the NPC congregation served the registrants, interacted with all the registrants, and cleaned up after lunch. Lunch was scheduled to be 20 minutes but morphed into 45 minutes as the registrants enjoyed each other's company.

The worship team opened up the second workshop entitled "Mark of Difference: Living a Transformed Life in an Unconformed World" with one praise song and one worship song at 1:45pm. As expected, after lunch the registrants were very sluggish to begin the session.

The Mark of Difference workshop focused on our identity in Jesus Christ and the requirement for the disciple to be conformed into His likeness and image. The first part of this workshop dealt with the spiritual formation aspect of discipleship which develops spiritual fruit and Christ-like character in the disciple. Also discussed was the concept of servant, bondservant, and slave, indicating we belong to Christ and He alone sets and forms our true identity.

The second part of the workshop dealt with sanctification and transformation in which the disciple is to live a life differently from the pattern of the world. Statistics were revealed to show how there are very few indistinguishable marks between the lifestyle of the believer and the unbeliever in Jesus Christ.

The focus was on the need to live lives that are pleasing to God through growing in our relationship with Christ through small groups, engaging the spiritual disciplines, and by being "yielded" and obedient to the Holy Spirit. Transformation in the life of the disciple was offered as a crucified and resurrected life; dead to carnality and alive by the

Holy Spirit. This workshop challenged the registrants to live lives reflective of the one who called them into a relationship with God, even Christ, and to renounce sinful conduct and behavior that manifests itself in negative witness to the world of Jesus Christ.

There was a heavy spirit in the midst of the congregation when sin was being confronted but at the end of the workshop, an Altar call of commitment to live a godly life was offered and most of the participants responded to the altar call and committed to be engaged or stay engaged in a discipleship process curriculum.

The workshop ended at 3:20pm after a song of praise by the worship team and the benediction by Rev. Mike Gittens. Rev. Gittens also gave instructions to the registrants in the filling out of the conference surveys and Minister Val Gittens and Jeanne Kwak collected the surveys.

Goal 2: Develop a leadership team to help me address the problem of discipleship within NPC and to confront the problem of spiritual transformation and growth within the congregation.

Strategy 1: Create criteria in which to select a diverse team to begin to set up the foundation on how to best approach the problem of transformation in the NPC faith community.

Leadership Team Criteria

The goal to address and confront the problem of spiritual transformation and growth with NPC is best answered in community or with the assistance of a team of servant leaders who has a passion for spiritual growth and vitality. Jesus modeled this team concept as to foster discipleship and to advance His kingdom through three specific

invitations: come and see, come follow Me, and come be with Me.¹¹⁰ His interest was not just to make converts, change their character, but to also make replicas of Himself in the lives of His followers so that they would be equipped to make followers of Him.¹¹¹

In other words, Christ did not come to do the work of the kingdom by Himself but enlisted the help of willing workers who not only developed a passion for who He is but a passion for the work He came to do (Matt 4:19; Mk 1:17). He sent a team to not only make disciples through the good news that He proclaimed but to transform their lives as they came into contact with this good news (Lk 9:1-6).

Even though Jesus ministered to the crowds and had many disciples He also selected a team of twelve to work closely with Him, to be trained and equipped by Him, and to replicate what He taught them into the lives of others (Matt 28:20; Mk 3:14, Mk 4:19; Lk 6:12-17; Jn 17:20). In the Gospel of John, Jesus made it clear that His selection of leaders was not their doing but was a product of His will (Jn 15:16). He expected them to be fruitful and manifest a character that is a reflection of Him to the world. He expected them to be salt and light, a preservative in a dying world, and a light in a world trapped in darkness (Matt 5:13-16).

This is the basis of selecting a team of believers who are desperate to see not only spiritual transformation and growth in their own lives but are just as passionate to see this transformation in the lives of others. They are willing to lead as they are led or as Michael R. Mitchell states, “to allow Jesus to lead is to accept his invitation to be a

¹¹⁰ Bill Hull, *The Disciple-Making Pastor: Leading Others on the Journey of Faith* (Grand Rapids, MI: Baker Books, 2007), 271.

¹¹¹ Ibid., Come and See (Jn 1:39-4:46), Come and Follow (Matt 4:18-22, Mk 1:16-20), and Come and be with Me (Mk 3:13-14; Lk 6:13), 272-297.

disciple-follower while simultaneously growing in the ability to make disciple-followers of others.”¹¹²

The following is a criterion in which I have selected with insight from the site team, a diverse group of adult Christian believers from various socio-economic backgrounds, theological perspectives, and ethnic and cultural preferences to address the transformational discipleship problem at NPC:

- Must be a Christian believer of at least three years who has modeled Christ-like character and conduct to the church as well as the world(Gal 5:22- 23;1 Tim 3:1-16; Titus 1:5-9).¹¹³
- The team member must be an active participant in church leadership for at least one year and be willing and desirous of being a transformational leader or servant leader (Matt 20:25-28).¹¹⁴
- The team member is to have a passion and a commitment to the making and the reproduction of the life of Christ through discipleship into the lives of others (Matt 28:20).
- They must view discipleship as the core ministry of the church and not just one of many ministries or agendas of the church. The kingdom agenda and a determination to follow Christ also must have priority in the lives of the team (Matt 6:33; Mk 8:34-38).

¹¹² Michael R. Mitchell, *Leading, Teaching, and Making Disciples: World-Class Christian Education in the Church, School, and Home* (Bloomington, IN: CrossBooks, 2010), 11.

¹¹³ Hull, *Complete Book of Discipleship*, 242. Character must override talent. If the character is not developed properly it will negatively affect the servant’s ability to lead.

¹¹⁴ Leighton Ford, *Transforming Leadership: Jesus’ Way of Creating Vision, Shaping Values and Empowering Change* (Downers Grove, IL: InterVarsity Press, 1991), 15-16. Transforming leaders are those who divest themselves of power and invest it in their followers in a way that others are empowered, while leaders themselves end with the greatest power of all, the power of seeing themselves reproduced in others.

- The team member is to have an active devotional life and a commitment to practice the spiritual disciplines as a tool to engage and promote spiritual and transformational growth (Gal 4:19; 1 Tim 4:7).¹¹⁵
- The team member will be amendable to being mentored and being a part of a transformational small group to not only grow in faith but to discern what components should be a part of the finalized curricula for the discipleship model.¹¹⁶
- The team member must be willing to commit to the development of the transformational discipleship model and curricula along with being active in the evaluation and measurement of the model for broader church use.
- The team member is willing to commit their spiritual and natural gifts, their time and service, and their insights to the betterment of this discipleship model.
- The team member is to approach this project with the determination that as we seek to transform our church (NPC), we also are willing and desirous for this spiritual transformation and intimacy with God to be fostered in our own lives through the work of the Holy Spirit (Rom 8:14-16; Eph 5:18).

¹¹⁵ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (San Francisco: Harper Collins, 1998), 2. The spiritual disciplines are tools to help us attempt to satisfy our longing for God (Ps 42:1-2). Foster declares the disciplines liberate us from the stifling slavery of self-interest.

¹¹⁶ John Maxwell, *The Maxwell Leadership Bible* (Nashville, TN: Thomas Nelson, 2002), 1201. Maxwell lists several qualities of promoting a team vision that will help immensely in addressing the transformation problem at NPC: Are they hungry to become something more than they are right now? Do they have passion to be redirected? Can they play a role on the team? Are they willing to address negative behavior? Lastly, a team member must be teachable.

Strategy 2: After the team consisting of four to six individuals are selected and assembled, an orientation will be scheduled for all members of the team to have clarity or have a team understanding of the problem of transformation we are to address.

After much prayer and consultation specifically with site team member Minister Val Gittens, it was agreed upon to ask several members of NPC who have exhibited through observation, interviews, prior church planning sessions and meetings, that Deacon Eugene Lee, Deacon Brian Fortson, and sister Jeanne Kwak would be ideal to function as a leadership team along with Minister Val Gittens and myself in formulating and implementing this project at NPC. The site team consisting of Rev. Paul Leacock, Pastor Henry Kwan, and Dr. Marcia Lucas were alerted to our choice of this particular leadership team and there were no objections or concerns.

During a church leadership meeting on April 22, 2012, I approached the above mentioned individuals about assisting me in working on a discipleship process and curricula that would be instrumental in fostering and developing the spiritual health and maturity of the church. Based on prior church meetings, I knew they would respond positively to my invitation and were willing to attend the leadership team orientation that would clearly articulate the scope, focus, and vision of this transformational discipleship process.

On May 10, 2012, the leadership orientation was held by teleconference due to the difficulty for the team to physically be present at the location of the church in Flushing. As previously stated in Chapter 1, due to the geographic and occupational barriers we face as a church to physically meet, this offered a wonderful alternative.¹¹⁷

¹¹⁷Freeconferencecall.com was the hosting site. I set up an account to specifically address this project.

The orientation entitled “Ignition: Firing up the Spiritual Fire of our Church” was presented in a power point presentation. Two weeks prior to the orientation, the presentation was sent via email in a pdf format on May 7, 2012 to each team member to review before the orientation date to help facilitate discussion and to answer any concerns or questions.

The orientation entitled “Ignition” began promptly at 9pm and lasted until 10:15pm. The advantage of using a leadership team from NPC was they were already indoctrinated in the problem we were to address at NPC through the church meetings that I chaired, the sermon series on discipleship, and the Transformational Discipleship Conference, “State of Emergency”, that was held in March.

Present on the call were Jeanne Kwak, Eugene Lee, Brian Fortson and myself. Minister Val Gittens was given a separate presentation due to a scheduling conflict on May 7, 2012. The site team was also in receipt of the orientation and was invited to participate in the call if their schedule allowed.

The orientation focused on the history of the church, the struggle of the church to grow spiritually as well as numerically, the need to build a discipleship process that will address our relationship with Christ as a transformative process called the F.L.A.M.E. curriculum,¹¹⁸ what the process would entail, and the orientation articulated what I would require of the team to make this vision a reality.

The leadership team was in agreement with the struggle and challenge of NPC to internalize our profession of Jesus Christ that will penetrate into every area of our lives and the need to build a program to foster this pursuit. The questions mainly focused on

¹¹⁸ FLAME- Lighting the Fire of transformation through the process of discipleship! The acronym F.L.A.M.E stands for Fellowship, Leadership, Anointing, Maturity, and Empowerment.

what was required of them to make this vision a reality at NPC due to their occupational and family responsibilities. I assured them that I would be very mindful and sensitive of their commitments and the use of teleconferencing, email, meetings after church service would be vehicles I will use to address these concerns.

Strategy 3: Invite an educator to address and train the team regarding how to develop an educational model.

On August 29, 2012, site team member, Pastor Henry Kwan, facilitated a training session with the leadership team consisting of Minister Val Gittens, Deacon Eugene Lee, and Deacon Brian Fortson. Sister Jeanne Kwak was unable to attend due to her extended stay in Turkey. The session was videotaped for her review when she returned from her trip and also used as a reference for the leadership to review for further reflection and insight.

Pastor Henry Kwan has extensive education and training to facilitate this workshop. He has a B.B. A. Finance, University of Houston, Th.M. Bible Exposition, Dallas Theological Seminary, M.Ed. Foundation of Education, Hofstra University, and a D.Min., Trinity Evangelical Divinity School.

He has taught at Bethel Seminary of the East in the area of discipleship and religious education and presently teaches at New York School of the Bible along with various affiliations with both seminaries and missionary organizations. We were extremely privileged that he offered to conduct this training on educational models that could best serve this discipleship process and curricula.

The workshop was held at the 1st Baptist Church of Flushing where Pastor Henry Kwan is the senior pastor. The meeting started at 7:30 pm in the office of Pastor Kwan

and it was decided by Pastor Kwan and me that the training would be held in an informal format and setting to facilitate the discussion and dialogue. Dinner was provided by Minister Val Gittens and the leadership team was able to eat while Pastor Kwan led us through this training.

Based on his knowledge of the project as a site team member and numerous discussions with me about the scope to the project, Pastor Kwan selected the following educational models he felt would help narrow the theories or models we could use to shape the curricula:

- Meta Cognitive Theory: this theory promotes that as humans we will learn something if we feel it is necessary.
- Piaget's Four Stages of Cognitive Development Theory: Not designed for adult education but can prove useful in developmental learning.
- Vygotsky's Theory (Zone of Proximal Development): peer mingling can help in the growth process. Strategically placing children in groups with their more mature peer can help facilitate learning.
- Erickson's Theory (Emotional and Social Development): expanded Piaget's theories with providing a safe environment such as small groups in order to facilitate growth or learning.
- Kohlberg's Theory (Stage Theory of Moral Development): promoted moral development. This theory has similarities with Christian ethics regarding levels of morality: level 1—reward and punishment: make decisions based on need, level 2—judgment based on societal, national, denominational, cultural, and family allegiances: Can love the church but

think about loving Jesus, level 3—agreed upon standards of human rights—We are equal because we are made in the image of God: There is a higher authority or moral authority than human government or values.

- Skinner Theory (Operant Conditioning Development): He looks at human nature the way a trainer trains an animal; a behaviorist theory. He would maintain that with enough reinforcement or punishment and reward, we can learn.
- Pavlov's Theory (Classical Conditioning Development): promoted memory training. Also on par with behaviorist theory, ring the bell, give the dog a treat, and he will keep coming. It is through practice that maturity can grow.
- Maslow's Theory: promotes the need for belonging, loving, and acceptance.

Pastor Kwan also instructed the leadership team on how to motivate learners extrinsically and intrinsically. Extrinsic motivation is based on an outer reward such as recognition or other manifested rewards. Intrinsic motivation is based on a motivation within whereas serving Jesus gives me motivation and pleasing Him is my reward.

Lastly, Pastor Kwan admonished the team to not call the project or curriculum a discipleship program, but call it a discipleship process because a program only lasts for a set amount of time, but the process lasts a lifetime and allows the believer to reproduce.

Pastor Kwan declared, “Discipleship is an exchange of life from me to you.”

Goal 3: The team will develop the transformational discipleship model.

After the selection of the team leaders and the educational model and theory training by site team member Pastor Henry Kwan, it was time to embark on incorporating the educational training along with the research of the project into an applicable twelve week curriculum.

The curriculum was designed to be informational (Inform aspect-How we Think) in the sense of educating the disciple in biblical truth that is relevant to their convictions and everyday life; conformational (conform aspect- How we Become), in which the disciple is to “take” on Christ in bearing the fruit of the character of Jesus Christ in their lives thereby shaping their identity “in” Him; and transformational (transform aspect- How we Live), whereas the disciple is challenged to live out their profession in sanctification, divine purpose, and commitment to advancing the kingdom mandate as indicated in the Great Commission (Matt 28:19-20).

To meet the goals of developing the transformational discipleship model, the input and insight of the leadership team and the site team was necessary to build this particular model of discipleship. Each member of the leadership team and site team offered various contributions based on their experience and time constraints. Following is the process in which we developed the model:

Strategy 1: The team will research the marks or characteristics of a maturing disciple.

Bob Gilliam developed a spiritual journey evaluation in 1994 that still rings true today regarding discipleship, indicating that many leaders do not know what a disciple

looks like or how to measure the spiritual progression or maturity of a disciple.¹¹⁹ Aubrey Malphurs lists several characteristics or DNA of a disciple:

- According to Fellowship Bible Church: A disciple is one who celebrates worship, connects to biblical instruction and fellowship, and contributes to evangelism and service.
- According to Malphurs' Five Functions based on Acts 2: A disciple is devoted to worship (Acts 2:42-43, 46-47), fellowship or community (Acts 2:42, 44-46), biblical instruction (Acts 2:42), evangelism (Acts 2:41, 47), and service (Acts 2:44-45).
- According to the Gospel of John: A disciple abides in the word of God (Jn 8:31-32), loves one another (Jn 13:34-35), and bears fruit (Jn 15:8).¹²⁰

Keathley declares the marks or DNA of discipleship are revealed by our supreme love for God (Matt 10:37-40), study and devotion to God's Word (Jn 8:31), denial of self (Mk 8:34), and a reflection of Christ's love towards others (Matt 22:39).¹²¹

Michael J. Wilkins points to the Gospel of John as providing three fundamental characteristics or aspects of discipleship:

1. The disciple is to abide in Jesus' word (Jn 8:31-32). The disciple must accept, recognize, acclaim, and believe who Jesus truly is and through this belief they are

¹¹⁹ Aubrey Malphurs, *Strategic Disciple Making: A Practical Tool for Successful Ministry* (Grand Rapids, MI: Baker, 2009), 77.

¹²⁰ Ibid., 79-82.

¹²¹ Hampton Keathley IV, "Discipleship Overview," bible.org/article/discipleship-overview (accessed Dec 15, 2012).

convinced He is the way to eternal life and His words brings meaning to life and purpose (Jn 1:41, 45, 49; 6:68-69; 13:13; 20:28-31; 21:7, 12b).¹²²

2. The disciple is to love one another (Jn 13:34-35). Love is the standard by which the true believer is set apart from the world, a love not feigned but born of God (1 Jn 4:7).¹²³ This quote by early church father Tertullian notes the contrast between the love the true disciple is to possess and the love the world possesses:

The heathen are wont to exclaim with wonder, “See how these Christians love one another,” for they hate one another; “and how they are ready to die for one another,” for they are ready to kill one another.¹²⁴

3. The disciple is to bear fruit (Jn 15:8). The disciple is to be attached to the vine¹²⁵ which is symbolic of Jesus Christ, to manifest the inner transformation of belief in Jesus Christ to manifest an outward and visible sign of a disciple, allowing His life to flow into them.¹²⁶

The leadership team is in agreement that John's Gospel represents one of the basic fundamental or distinguishing marks of Christian discipleship and has concluded that a disciple should have the following characteristics:

- Fellowship (Jn 1:35-42) - The disciple is to have a conviction that Jesus is the only way to eternal life and the only way to regeneration (Jn 3:3, 5-7; 14:6; Acts

¹²² Michael J. Wilkins, *Following the Master: Discipleship in the Steps of Jesus* (Grand Rapids, MI: Zondervan, 1992), 226, 229.

¹²³ Ibid., 232-233.

¹²⁴ Ibid., 233.

¹²⁵ Thomas E. Trask and Wayde I. Goodall, *The Fruit of the Spirit: Becoming the Person God Wants You to Be* (Grand Rapids, MI: Zondervan, 2000), 13. Andrew Murray declares that the connection between the vine and the branch is a living one that no works of the human can affect it; it is the work of the creator.

¹²⁶ Wilkins, *Following the Master*, 234-235.

4:12; Rom 10:9-10, 13; 1 Tim 2:5). He is both Savior and Lord, the way to eternity and the only way to live. This way of life is one of self-sacrifice and obedience (Matt 16:24-26; Lk 9:23-25) and the preeminence of Christ over every relationship or possession (Matt 6:24; Mk 10:21; Lk 14:25-33).

- Abiding in the Word (Jn 15:8) - The disciple trusts that the word of God is true, trustworthy and reliable (2 Tim 3:16; 2 Peter 1:20). It is true in what it proclaims about God, our humanity, our world, and our way of thinking, becoming, and living like Christ. The disciple holds to and is obedient to the teachings of Jesus Christ in order to be thoroughly equipped for every good work (Jn 8:31-32; 14:15; 15:14; 2 Tim 3:17). The disciple reveals his or her love for God by being obedient to what He commands in His word (Jn 14:23-24).
- Loves one another (Jn 15:12) - The disciple is to love his or her neighbor as God loves us. We cannot love God who we do not see and yet hate our fellow man (1 Jn 4:20-21). The disciple is to love God with all his or her being; mind, body, soul, will and aspirations, personality, the whole being is to have a passionate love affair with the Lord (Matt 22:37; Mk 12:30,33).
- Bears fruit (Jn 15:8) – The disciple is to manifest a belief in Jesus Christ that not only confesses Christ, trusts and lives by the word of God, loves God and others, but is conforming into the character of Jesus Christ through the manifestation of the fruit of the Holy Spirit (Gal 5:22-26). This fruit bearing is the process of sanctification or conformity of the inner man or woman resulting in a noticeable change or transformation of character.

- Christ-Minded (Jn 20:21) – The disciple’s chief agenda and mission is the advancement of the mission of the kingdom to proclaim Christ to the nations, to not only evangelism, but to make disciples of all nations, teaching them what Christ is teaching us (Matt 6:33; 28:19-20; Mk 16:15). The disciple understands his or her role is to be a servant who is willing to serve as Christ has served and to walk in humility (Matt 20:26-27; Phil 2:5, 7-8; Col 3:24).
- Christ-Empowered (Jn 14:16, 26) – The disciple is to be continuously “yielded” to the Holy Spirit (Eph 5:18) to not only to be able to live a sanctified life and to guide us in all truth but to witness to the world about our Lord Jesus Christ (Lk 24: 46-49; Acts 1:8). It is through the Holy Spirit, the disciple is to be transformed into the likeness of our Lord (2 Cor 3:17-18).The disciple is to use their spiritual gifts to bless and build up the household of faith as well as to serve the world around them (1 Cor 12:7; Eph 4:12).
- Christ-Ethics (1 Jn 3:6) – The disciple is to rely on the Holy Spirit in order to live a life that is pleasing onto God (Rom 12:1-2; Col 1:9-10). It is through the reliance and submission to the Holy Spirit, the disciple is able to mortify or crucify the carnal nature thereby bearing witness that we are the children of God and citizens of His kingdom (Matt 5:3-12; Rom 6:1; 8:13-16; Gal 2:20).

Strategy 2: The team will develop an assessment to measure progress of the disciple.

Aubrey Malphurs not only alerts us to the failure to recognize the distinguishing marks or DNA of an disciple, but he also alerts us to our inability of not putting into

place an evaluation or assessment to gauge and measure the spiritual maturity progression in the life of a disciple.¹²⁷

Bill Hull indicates we can measure the spiritual maturity or progression of a disciple by how we conform to Christ leading to transformation in six specific areas:¹²⁸

1. A Transformed Mind – The disciple manifests the mind and attitude of Christ in how we think, how we live life, and how He treated others. The disciple sees the world through the eyes of Jesus Christ.
2. A Transformed Character – The disciple lives the way Jesus lives; he or she depends on God to deal with temptation, to meet everyday needs, to direct their path, and to follow God's word.
3. A Transformed Relationship – The disciple is to love as Jesus loved; we are to love others as God loved us, we are to love even our enemies, and be willing to forgive and offer reconciliation to those who may have offended us or we may have offended them.
4. A Transformed Habit – The disciple embraces the spiritual discipline as a tool to facilitate and foster spiritual growth, maturity, and transformation. The disciple follows the habits of Jesus in silence (Matt 4:1-11), solitude (Mk 1:35), fasting (Matt 4:1-11), frugality or simplicity (Lk 9:58), prayer (Lk 6:12), submission (Jn 5:18-37), Humility (Phil 2:5-8), obedience (Lk 22:41-42), sacrifice (Heb 10:9-10), study (Lk 2:41-52), fellowship (Lk 22:14), confession (Mk 8:31;14:36), and worship (Jn 4:21-24).

¹²⁷ Malphurs, *Strategic Disciple Making*, 77.

¹²⁸ Hull, *The Complete Book of Discipleship*, 130-152.

5. A Transformed Service – The disciple is to serve as Jesus served; the disciple shows his or her love for others by serving the great as well as the marginalized in social, economic, gender, ethnic, and cultural status. The disciple embraces a “least of these” service to those hospitalized, incarcerated, homeless, and hungry (Matt 25:31-46).
6. A Transformed Influence – The disciple is to lead the way Jesus led, making a difference to those they serve and to the world they live in. The lifestyle of a disciple should impact the culture around them, whether that culture is within their homes, church, community, occupation, or even the world (Rom 21:2).

The team wanted a structured, concise, and simple assessment to measure spiritual growth and maturity. The consensus was the maturity in which the disciple displays the “fruit” of the Holy Spirit is a good indicator to measure spiritual growth. This fruit should then be observable in how the disciple relates to God, his or her family, community, church, and the world in how we manifest the character of Christ and how we serve our fellow mankind.

We also felt that while the Socratic dialogues, oral presentations, and observation within the small group structure and the church in general are extremely valuable, we needed to also have an assessment or measurement that was not just qualitative but quantitative.

The team did not attempt to reinvent the wheel for we decided that the Spiritual Growth Assessment provided by Lifeway was an excellent resource on Measuring

Spiritual growth.¹²⁹ Lifeway developed a spiritual growth assessment process based on a number scale measuring several assessments on the disciples' progression:

- Abiding in Christ
- Living in The Word
- Praying in Faith
- Fellowship with Believers
- Witnessing to the World
- Ministering to Others

What is also helpful about the Lifeway assessment is that it invites another disciple to assess the growth in the life of the disciple taking the assessment to see if what the disciple sees as a progression is in reality an observable progression through the lens of another. The assessment also offers recommended actions to continue to growth and mature as a Disciple of Christ.¹³⁰

Strategy 3: The team will identify the contents and components that will make up the transformational discipleship model.

To address the need to ensure that there is a clear understanding of the history of discipleship, the scriptural witness to discipleship in both the O.T. and N.T., the types of disciples found within the Gospel accounts, and the requirement and measurement of a

¹²⁹Lifeway, "Spiritual Growth Assessment," http://docsfiles.com/pdf_lifeway_s_spiritual_growth_assessemnt_process.html (accessed December 17, 2012).

¹³⁰John G. Johnston, "Discipleship: Stepping Stones to Developing your Church's Strategy" (D. Min. thesis, Liberty Baptist Theological Seminary, 2009), 85-86, <http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1281&content=doctoral> (accessed December 9, 2011). Johnston offers a similar assessment to Lifeway and is also a good resource in developing a spiritual measurement or growth assessment. He lists the spiritual disciplines of resting, bible reading, praying, fellowship, evangelism, and serving as helpful measurement tools.

disciple of Christ, it was necessary to ensure that within the first two weeks of the curricula that a discipleship orientation would be included.

The need to form a theological and scriptural base regarding the identity of who God is as far as His personhood and His works was included in the twelve week Transformational Discipleship curricula. It was decided due to the time constraints of putting this curriculum together, that our source workbook to use as a resource to address the Trinitarian nature of God and the works of Christ would be the Navigator series workbook “Your Life with Christ.”¹³¹ This workbook was familiar to the leadership team for we used it as a component of our Sunday Adult Bible study before the scheduled worship services. Leadership team member, Deacon Brian Fortson, led the bible study for the church using this particular workbook in 2010 and we found it to be a good initial resource to facilitate theological learning.

Through our experience with this training with the Navigator workbook, we appreciated the dialogue that organically followed our scriptural discussion; we decided that Socratic dialogue was a necessary component or “productive discomfort” as coined by Robert Reich, in the overall curriculum.¹³²

It was also necessary to help foster biblical literacy each week. It will be inclusive of the use of hermeneutical tools or exegetical study to help the disciple to better

¹³¹ The Navigators, *Your Life in Christ (Design for Discipleship)*, rev. ed. (Colorado Springs, CO: NavPress, 2006).

¹³² Tomorrow’s Professor, “The Socratic Method: What it is and How to Use it in the Classroom,” *Stanford University Newsletter* 13, no.1 (Fall 2003): 1. In Socratic Method, the classroom experience is a shared dialogue between teacher and students in which both are responsible for pushing the dialogue forward through questioning. The teacher or leader asks probing questions to expose values and beliefs and the students are encouraged to do the share inquiry of the teacher as well.

articulate and interpret the text in which we are not just to study or read but to apply to our everyday lives.

This is the inform aspect (How to think) of the curricula that will help scripture to be relevant in the disciple's life and to share the worldview and pattern of thinking of the disciple. When the scriptures become relevant in the life of the disciple, the disciple will find scripture as a necessary and essential component to everyday living. Meta Cognitive Theory promotes this view that as humans we will learn something if we feel it is necessary.

Kohlberg's Theory (Stage Theory of Moral Development) will also help in the process of ensuring that the disciple has a standard of morality that can be trusted in how we are to think and make decisions and also in how we are to live in a world that is antagonistic towards absolute truth for this moves us progressively from a moral of self to a higher morality focused on God. This theory then can be helpful in teaching the disciple How to Think, the inform aspect of the curriculum, and How to Live, the Transform aspect of this curriculum.

We did not want to fall into the trap of the curriculum to be just informational but we wanted to address relational, emotional, and mental needs as found in Maslow's theory of needs or hierarchy of needs as explained by Pastor Kwan in our leadership training on educational models and theories.

We found it necessary to include the "Father Factor" as a Socratic discussion and reflection into the curriculum to promote an inward discernment on how our earthly relationships with our earthly father can impact our relationship with our heavenly Father

both positively and negatively.¹³³ This inclusion will promote a new awareness as to our intimate relationship with God as our Father. Lisa Whittle states the problem of a religious relationship with our Father declaring “Religion will always feel bad when we define our relationship with a supreme God by simply trying to perform spiritual things really well.”¹³⁴

It was essential that the transformational discipleship process curriculum did not just train disciples to be religious, have a religious relationship with God, but an spiritual, intimate, and relational life-long encounter with their heavenly Father.

To build accountability, transparency, and to foster a safe environment, covenant partners made up of two, but no more than three disciples, will be used to help each other in addressing spiritual, relational, and emotional needs. This safe environment is exclusive of Erickson’s theory or educational model that promotes that learning is best facilitated in a safe environment. Due to the need for transformation, the covenant partners will help advance the objectives of the training and the personal goals of the disciple upon entering the training. It is important that the disciple who has committed to the training articulate their desired goals on the pre-class survey as well as verbally before the small group discipleship community. George Barna emphasizes the need for the disciple to put reasonable pressure on themselves to provide motivation for them to meet their desired goals of spiritual maturity and transformation.¹³⁵ Vygotsky’s Theory

¹³³ I have personally used this discussion in all of my discipleship classes over these nine years or more with great success. It promoted a greater intimacy with accepting God as Father and not just as a distant God or transcendent divinity.

¹³⁴ Lisa Whittle, *Whole: An Honest Look at the Holes in Your Life—and How to Let God Fill Them* (Carol Stream, IL: BarnaBooks, 2011), 21.

¹³⁵ Barna, *Growing True Disciples*, 125.

(Zone of Proximal Development) promotes an environment where those of various development stages or in our case, those of various levels of spiritual maturity can help build each other up into maturity.

The covenant partners also support each other in prayer, admonishment, and encouragement in the presentation to the small group discipleship “process” class in addressing three specific concerns:

- My Cross – what is hindering or helping my ability to be conformed and transformed by my relationship with Christ. The conform (How to become) aspect deals with our Christ-like character or fruit of the Spirit, the transform (How to Live) aspect deals with living our profession out. This presentation is to reveal our commitment to Christ, our emotional, spiritual, or mental baggage, and a challenge to grow in our relationship with Christ.
- The Father Factor – the need to examine our intimacy with Christ and our identity in Christ. It is a vehicle for forgiveness and reconciliation not only with our vertical relationship with God but our horizontal relationship with our family, friends, and church.
- My Purpose – designed to put feet and direction to our profession.¹³⁶ This presentation addresses why am I here, how am I to live, and it develops a framework of a personal mission statement of what I am to do going forward from this training that will glorify God and bless others. ¹³⁷

¹³⁶ Barna, *Maximum Faith*, 10-11. More than 100 million American adults who describe themselves as Christians contend that despite their commitment to God they are still searching for clarity regarding their purpose in life.

¹³⁷ Within the twelve week framework, only one of the three covenant partner presentations will be required. The choice of the presentation to be presented to the small group will be based on the initial

Through the use and promotion of the covenant partners, this will form a basis of the selection of future small group leaders in the Transformational Discipleship process called F.L.A.M.E. The future leaders will see the value of this curriculum in their own life and how with their assistance, others are will be transformed.

Lastly, to ensure that spiritual maturity and transformation is to be a continual pursuit and process for the disciple, it was necessary to highlight the need of the spiritual disciplines as essential to promote growth.¹³⁸ Bishop Polycarp declared that “we can conclude that a life of discipleship is a life of discipline.”¹³⁹ Dietrich Bonhoeffer states that “the renewal of the church will come from a new monasticism.”¹⁴⁰

The disciple cannot or will not grow up into our Master in every way without the grace of the Holy Spirit and by the effort or diligence of the disciple. We are to train ourselves to be godly through the spiritual disciplines that Christ modeled before us during His earthly ministry (1 Tim 4:7).

‘Train’ comes from the Greek word γυμνάζω, meaning to train naked or train in gymnastic exercise: generally, to practice or to exercise oneself.¹⁴¹ In other words latent within the word disciple is the word discipline, and to be disciplined, we must train; there

pre-class survey, goals of the students, and the leading of the Holy Spirit. The concerns that were not presented will be used as a Socratic dialogue within the 12 week curriculum.

¹³⁸ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (San Francisco: Harper Collins, 1998). *The Celebration of Discipline* was used as a resource to train the disciple in the inner, outer, and corporate spiritual disciplines. Foster lists 12 such spiritual disciplines whereas some state there can be up to twenty.

¹³⁹ Hull, *The Complete Book of Discipleship*, 79.

¹⁴⁰ Ibid., 83. The monastic principles are to embrace godliness as a discipline, communal accountability, and to model the disciplines of Christ such as fasting, prayer, and serving others.

¹⁴¹ H. Liddell, *A Lexicon: Abridged from Liddell and Scott’s Greek-English Lexicon* (Oak Harbor, WA: Logos Research Systems, 1996), 170.

must be effort on our part to grow and embrace the spiritual disciplines on our way to transformation and growth.

The components that are listed above were tested for their effectiveness from the period of January 17, 2012 to July 25, 2012. Two separate discipleship classes were taught at the Greater Allen A.M.E. Cathedral for a period of twelve weeks by Rev. Michael Gittens who was assisted by site team member Minister Val Gittens. The first class beginning on January 17th incorporated all the above transformational discipleship components with the focus on the covenant partner presentation on “The Father Factor.”

The second class also held at Allen A.M.E., beginning on April 3rd, was inclusive of the above transformational discipleship components with a covenant partner presentation focused on “My Purpose.”

There were also two separate trainings on the twelve spiritual disciplines from the period of April 10th to June 17th at Allen A.M.E and the New Peoples Church of New York.

The training at Allen in regards to the spiritual disciplines were held during the Hour of Power noon day services on Wednesdays with a congregational make-up of seniors ages 65 and above. A survey was taken after the training to ascertain the inclusion of the spiritual disciplines in the final curriculum.

The training at New Peoples Church or NPC occurred on Sundays regarding the spiritual disciplines in a power point format. The FIRE Groups were instructed to apply each of the twelve disciplines during the week to promote spiritual growth and transformation. A survey was also taken at the end of the 12 week study to ascertain the effectiveness of the spiritual disciplines to foster spiritual growth and transformation.

Lastly, I conducted a four-part training on the spiritual disciplines, inclusive of prayer, meditation, study, and worship, at the Otis Batum Correctional Facility on Riker's Island from May 6, 2012 to June 17, 2012. A Socratic dialogue was held after the four-part training to discern the impact and effectiveness of those who attended all four parts of the training.¹⁴²

Strategy 4: The team will develop criteria in the selection of leaders for small groups in development of mature disciples, to foster accountability, and encourage life-long spiritual development.

To ensure that the discipleship process is an ongoing transformational journey with God, it is important that the community of believers is invested in helping each other mature in their profession. John Donne stated that “no man is an Island,”¹⁴³ indicating that we cannot grow in a vacuum, we need community and we need servant leaders of the community to help facilitate growth. True discipleship or transformational discipleship is “sneezable”; it is to spread like a highly contagious disease.¹⁴⁴ The identification of future leaders to plant the seed of transformation is evidence of a contagious disciple who is passionate about spreading or planting the seeds of transformation leading to reproduction.

By the selection of leaders who have also been impacted by the transformational discipleship process we align ourselves up with the mandate of reproduction and

¹⁴² The Otis Batum Correctional facility houses over 1500 men from the Brooklyn area who are awaiting trial. On the 1st and 3rd Sunday of every month I lead a team from the Greater Allen A.M.E. cathedral to minister to the men.

¹⁴³ Hull, *The Complete Book of Discipleship*, 67.

¹⁴⁴ Ross Rohde, “Viral Faith: How to be a Supernaturally Contagious Follower of Jesus Christ,” *Charisma*, September 2012, 26.

imitation. The selection of future leaders to eventually lead the discipleship process training is a team ministry that promotes fellowship, interdependence, encouragement, division of labor, cooperation, synergism, gift-mix, and accountability to reach a common goal or vision of transformation.¹⁴⁵

Bill Hull offers a good criterion in selecting leaders to eventually lead other transformational discipleship process groups based on the three calls Jesus made to His disciples:¹⁴⁶

- Come and See (Jn 1:39- 4:46) - this can point to Jesus calling the future disciple to come and see for themselves if Jesus is who He says He is. We can call this potential disciple as the “seeker.”
- Come and Follow Me (Matt 4:18-22; Mk 1:16-20) - after discerning that Jesus is who he declares Himself to be, the potential disciple is now called to commit or make a profession of faith in who Jesus is to them. They follow or become a commitment disciple of Jesus Christ and learn to mature in their confession. We can call this phase the “new birth” disciple who is in progression to maturity. Most of the disciples of this program are in this phase with a goal to get them to the next phase of maturity and leadership.
- Come and Be with Me (Mk 3:13-14; Lk 6:13) – this phase is where the disciple makes not only a commitment to Jesus Christ in faith and

¹⁴⁵ Kenneth Boa, *Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation* (Grand Rapids, MI: Zondervan, 2001), 386.

¹⁴⁶ Bill Hull, *The Disciple-Making Pastor: Leading Others on the Journey of Faith*, rev. and expanded ed. (Grand Rapids, MI: Baker Books, 2007), 271-297.

practice, but makes a commitment to His mission and mandate. They are willing to make the commitment to reproduce the life of Christ into the lives of others. Hull declares that less than 10 percent of disciples venture into this phase of discipleship.¹⁴⁷

The team has discerned that this process is designed to not only lead disciples in the life long process of spiritual transformation but committed to build leaders who will in turn build and reproduce the “less than 10 percent” disciple.

The Baptist State Convention of Michigan also offered a criterion in the selection of potential leaders to lead future transformational discipleship small groups such as spirit filled living (Eph 5:18) evidenced by the love of God and holy living (Matt 22:36-40) and the love of others expressed by fellowship and forgiveness, spirit-gifted serving (Rom 12:4-6a) in using our spiritual gifts to serve others. Spirit-empowered witnessing (Acts 1:8) in our evangelism, and in the multiplication of disciples (2 Tim 2:2) who reproduce disciples who make disciples of others.¹⁴⁸

The team submitted this criterion of the selecting of potential small group leaders of the transformational discipleship curriculum:

- The potential leader must be a Christian believer of at least three years who has modeled Christ-Like character or spiritual “fruit” and conduct to the church as well as the world around them (Gal 5:22- 23;1 Tim 3:1-16;

¹⁴⁷ Ibid., 294.

¹⁴⁸ Michigan Baptist Convention, “Developing an Adult Discipleship Plan in a Local Church,” <http://storage.cloversites.com/baptiststateconventionofmichigan/documents/Develop%20a%20Discipleship%20Plan.pdf> (accessed December 18, 2012).

Titus 1:5-9).¹⁴⁹ The disciple leader is to live a surrendered life or a yielded life of obedience to the Holy Spirit exhibiting a change of character and a conformity to the character of Christ (Gal 4:19; Eph 5:18). Humility should be the mindset of the servant leader (Phil 2:5).

- The potential leader is to have counted the cost of being a disciple of Jesus Christ (Lk 9:23-27, 57-62; 14:25-33), answered the call to discipleship (Mk 1:16-20; 2:14; 3:14; 8:34), and manifest a commitment to being a disciple (Matt 4:20, 22; Mk 1:20; Lk 5:11).
- The potential leader must be an active participant or a willing participant in one of the ministries if the church. In order to lead, the leader first must know how to be a servant of all (Matt 20:25-28).¹⁵⁰ The leader is willing to use and explore the use of their spiritual gifts to help build the community of believers (Rom 11:4-8; 1 Cor 12:7; Eph 4:11-13).
- The potential leader is to have a passion and a commitment to the making and the reproduction of the life of Christ through discipleship into the lives of others (Matt 28:20). They must have a determination to follow Christ in advancing the kingdom agenda and to give Him the preeminence or priority over their lives (Matt 6:33; Mk 8:34-38).

¹⁴⁹ Hull, *Complete Book of Discipleship*, 242. Character must override talent. If the character is not developed properly it will negatively affect the servant's ability to lead. Malphurs, *Strategic Disciple Making*, 135-136, lists character as essential and demands our attention and development.

¹⁵⁰ Leighton Ford, *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values and Empowering Change* (Downers Grove, IL: InterVarsity Press, 1991), 15-16. Transforming leaders are those who divest themselves of power and invest it in their followers in a way that others are empowered, while leaders themselves end with the greatest power of all, the power of seeing themselves reproduced in others.

- The potential leader is to have an active devotional life and a commitment to practice the spiritual disciplines as a tool to engage and promote life-long spiritual and transformational growth (Gal 4:19; 1 Tim 4:7).¹⁵¹ The leader is to be competent in the study and the teaching of the word of God along with having a conviction that what the scriptures state are true in every way and profitable to guiding our convictions and how we think and live (2 Tim 2:2, 15; 3:16-17; 2 Peter 1:21).
- The potential leader must be amenable to being mentored and being a mentor of a transformational small group to not only grow in their faith but willing to lead others in the transformational process.¹⁵² The leader must not be afraid to get their hands “dirty” working in the lives of others by being engaged in One to One discipleship.¹⁵³ They are willing to be transparent by sharing their history, affirming and celebrating others, and setting measurable goals for the disciples to pursue.¹⁵⁴
- The potential leader is to have completed at least the first phase of the transformational discipleship process training encompassing a three month

¹⁵¹ Hull, *The Complete Book of Discipleship*, 81-82. Origen: The discipline of the body and purification of the mind are necessary components of spiritual progress. Just as exercise is good for the physical body, the spiritual disciplines are essential for the health of the spiritual body (1 Tim 4:8).

¹⁵² Maxwell, *The Maxwell Leadership Bible*, 1201. Maxwell asks several leadership questions: Do they have passion to be redirected? Are they willing to address negative behavior? Are they teachable?

¹⁵³ Larry Kreider, “The Power of One,” *Ministry Today*, July/August 2012, 52. Kreider declares that disciple-making has all but been lost- replaced with a focus of meetings and programs. Jesus made great strides in touching people where they were. He was not afraid to “touch” people and develop a personal relationship with them.

¹⁵⁴ Bruce P. Powers, ed., *Church Administration Handbook*, 3rd ed. (Nashville, TN: B&H Academic, 2008), 77.

period before being considered for leadership.¹⁵⁵ A spiritual fruit assessment along with a spiritual gift assessment will be given prior to consideration.

Strategy 5: The team will develop a three month curricula for the discipleship model.

Taking into account the information and insight gathered from the sermon series, the “State of Emergency” conference, the educational training, and the research to develop the curriculum, the team developed and completed the F.L.A.M.E. curriculum on September 10, 2012.

The Flame Curriculum

F.L.A.M.E- Lighting the Fire of transformation through the process of discipleship!

F- Fellowship - learning works best in the community of disciples.

L- Leadership - reproduction is the product of a transformed disciple.

A- Anointing - the Holy Spirit is the agent of transformation.

M- Maturity - the disciple is to bear the “fruit” of the Holy Spirit.

E- Empowerment – the Holy Spirit empowers the disciple to serve, to witness, and to change.

The team wanted to combine the three aspects of discipleship models: classical, spiritual formation, and environmental discipleship¹⁵⁶ and Robert Clark’s religious education philosophy: inform, conform, and transform.¹⁵⁷

¹⁵⁵ This demonstration project presents the foundational three month curriculum with a goal of expanding the curriculum to a period to eventually cover three years. In this scenario, the leader will need to complete one year of training.

¹⁵⁶ Hull, *The Complete Book of Discipleship*, 18-20. Classical discipleship model—inclusive of one to one mentoring, disciplined program of Bible study, and scripture memorization. This can reach large numbers of people through this model by use of a curriculum. Spiritual formation model—reinstitutes the

The Flame curriculum is made up of three parts:

- Ignite (inform) - Lighting the Fire for Transformational Discipleship in “How I think.” The focus is Theological and Biblical in nature. To develop and shape a biblical worldview in the life of the disciple in what we believe, how we think regarding contemporary and cultural issues, and how to discern the will of God in our decision making.
- Light (conform) - Revealing the Flame of Christ-Like Character in “How I become.” The focus is on both vertical and horizontal relationships regarding God and mankind. It deals with the true identity of the disciple who is made in the “image” of God. It is a conformity to Christ; a revealing the character or “fruit” of Christ within the life the disciple. This aspect deals with the spiritual and emotional issues that a disciple may knowingly or unknowingly be carrying to their detriment.¹⁵⁸
- Fire (transform) - Keeping the Flame Burning in “How I Live” - The focus is on application and “spirit living”; a living of a sanctified or holy life through the “yielding” to the Holy Spirit. This yielding is promoted through the use of the

ancient practices of Jesus such as the spiritual disciplines. This model causes the disciple to “slow down” to discern and address what is going on in us and around us. Environmental discipleship model—also considered psychological model or relational model. This model promotes spiritual transformation through the presence of acceptance, integrity of relationships, and trust.

¹⁵⁷ Clark, *Christian Education: Foundations for the Future*, 65. Informing—a focus on gaining knowledge through a teaching group, individual study, reading, ad ministry preparation. Conforming—a focus on application by modeling Christ, having accountable relationships, discipline, and socialization. Transforming—a focus on change through support groups, worship and praise, spiritual disciplines, personal reflection, and counseling.

¹⁵⁸ Neil Anderson, *Discipleship Counseling: The Complete Guide to Helping Others Walk in Freedom and Grow in Christ*, 137-145. Dr. Anderson promotes the use of getting to the root causes and not just symptomatic causes of our barriers and hindrances to life an abundant life.

spiritual discipline tools, accountability through a continued relationship with the covenant partners, and the commitment to service.

The team did not want just another program that is informational in focus but had transformation as the aim of the discipleship curriculum. We wanted a “live curriculum”; a curriculum that is proven useful for both the servant leader and the learner-disciple.¹⁵⁹

The transformational discipleship process called F.L.A.M.E. has the following objectives: by the end of this 12 week session, participants and fellow learners will be able to do the following through Socratic dialogue, class instruction, exegetical exercises, and oral presentations:

- Clearly articulate the definition of a disciple, the DNA of a disciple, the measurement of spiritual maturity, and the importance of making disciples.
- Apply basic exegetical principles to the study of scripture and how biblical study can relate to everyday life.
- Evaluate our spiritual, relational, and emotional health.
- Provide a strategy to use our natural and spiritual gifts to walk in God’s divine purpose in the life of the disciple.
- Commit to a lifelong process of discipleship and to the making of disciples.

There are two required texts of the curriculum. One is The Holy Bible, preferably a literal translation such as the NRSV or KJV and a dynamic equivalent translation such as the NIV or NLT. The most important thing in regards to translation is that the disciple can understand the translation.

The second required text to assist in gaining a basic theological and biblical knowledge base in the Navigator’s Design for Discipleship Series workbook *Your Life in Christ* (ISBN: 1600060048).

¹⁵⁹ Thomas A. Angelo and K. Patricia Cross, *Classroom Assessment Techniques: A Handbook for College Teachers*, 2nd ed. (San Francisco: Jossey-Bass, 1993), 7.

The twelve week transformational discipleship process curriculum called F.L.A.M.E. is inclusive of the following components:

- Questionnaire - a questionnaire is given to the class at the beginning of the first week to ascertain the spiritual maturity of the disciples, the personal goals of the disciples, and the passion and commitment of the disciples in pursuing growth.
- Soak in - a time to focus: the disciples table the distractions of the day and focus on the Lord. It is 5 minutes of soaking in the presence of the Lord through the use of worship music.
- Pray in - a time to align: the disciples offer prayer for communion with God, clarity of purpose, and community concerns.
- Welcome in - a time of testimony, worship, and praise: the disciples alert the community of their journey through the past week; a journey of praise, struggle, or need of intercession about a particular issue or concern.
- Exegetical Discussion – specific scriptures are given each week mainly in the area of discipleship for the community to apply basic exegetical principles to articulate what it is the text is declaring, who is the author and who is the author speaking to, what is the author saying or addressing, and why is this important to me, and how am I to apply this text into my life.
- Socratic Dialogue – to facilitate deeper learning between the teacher-disciple and the learner-disciple through intimate and transparent dialogue.

- My Story – a time of reflection for the disciple to disclose how their personal story lines up with the exegetical discussion or the biblical text.¹⁶⁰
- Instructional Period – the teacher-disciple leads the class in further learning regarding the topic for the week. This can be inclusive of YouTube videos, Ted T.V., news articles, power point presentations, and Christian music videos.
- Your Life in Christ – the discipleship community works through specific chapters in the workbook. The curriculum is designed in three theological focuses regarding the Trinity: in first four weeks the focus is on God the Father (weeks 1-4), the second set of four weeks (weeks 5-8), the focus is on God the Son, and the last set of four weeks (weeks 9-12), the focus is on God the Holy Spirit.
- Wait One Minute – a reflection of the disciple to address issues they disagree with, unsure about, struggling with, or their “eureka” moment. This helps the teacher-disciple evaluate if the instruction is effective in the midst of the training, allowing any corrections or modifications to be made expeditiously.¹⁶¹
- To be Continued – to prepare the class for the assignments for the next week. It is the “homework” for the community that is inclusive of work in the workbook, *Your Life in Christ*, a devotional called “Inner Me” for the week related to the topic for next week, and to prepare the discipleship community for the upcoming

¹⁶⁰ Ibid., 271-273. Kohlberg’s development theory can work well during this aspect of the curriculum because it can help discuss ethical dilemmas to help the disciple cognitively “work out” solutions to real and hypothetical concerns.

¹⁶¹ Ibid., 148, 154-158. Wait One Minute is the combining of two classroom assessments: The Minute Paper to discern what is the most important thing the class has learned and what remains unanswered in a one minute essay, and the Muddiest Point assessment where the class reveals what is the muddiest point or the information I am still struggling with or is in need of more clarity.

oral presentations with their covenant partners on one of three particular subjects: My Cross, The Father Factor, or My Purpose.

- Post-survey - a post survey is given to the discipleship community on the last week of the training (week twelve) to get an accurate picture of the effectiveness of the training and to evaluate if the objectives of the training were met.¹⁶²
- Follow up – after a period of six months after the conclusion of the training, the teacher-disciple is to follow up with those who completed the training to see if they are progressing in their spiritual growth and honoring their commitments they made during the training. This follow up also helps to determine if the covenant partnership is still ongoing and to identify potential leaders to lead future transformational discipleship process training. During this follow up, the Lifeway spiritual maturity evaluation can be submitted.

While the team understands the importance of following the curriculum as stated above, we also understand as a discipleship community, that we are led by the Holy Spirit. Some aspects of the curriculum may be modified in order to address the issues or needs of the community and the curriculum must be flexible enough to allow these modifications. The goal must always be transformation and not just information.

Goal 4: Use the educational model of transformational discipleship.

Strategy 1: Provide discipleship training to members of NPC.

New Peoples Church of New York (NPC)

¹⁶² Kenneth T. Henson, *Curriculum Planning: Integrating Multiculturalism, Constructivism, and Education Reform*, 3rd ed. (Long Grove, IL: Waveland Press, 2006), 283. Assessment should always be tied to the needs of the students. Lloyd: “in fact, the most significant evaluation of student achievement should be the extent to which they want to know more and the ability to do so.”

The discipleship training at NPC had to be based on a modified class format due to the difficulty of the geographical proximity between church and the homes of the members, late work schedules, and the caring of young children.

To address these concerns, the format would not be successful if there was a requirement to meet every week at the church. A hybrid format was introduced that was inclusive of the use of a teleconference format for the majority of the training along with “face- to- face” time when we gather together as a church for P3.¹⁶³ In other words, P3, during the duration of the training would serve as a discipleship training class instead of a time of prayer, praise, and devotional study.

The transformational discipleship process training started on October 25, 2012 with a completion date of January 3, 2013 from 7:30pm – 9pm every Thursday with the conference call format and Wednesdays during P3. Initially, the weekly class did not run concurrently due to scheduling conflicts and the rearrangement of schedules. The classes followed a week to week format on November 8, 2012. The use of the teleconference format was helpful because it allowed those who were late to the classes due to work or had to miss the class due to traveling or caring for their children to listen to the recordings of the week missed. Leadership team leader Jeanne Kwak was instrumental in setting up the call, recording the calls, and reminding the discipleship community by email of the next week requirements and assignments. The Fire Groups were also charged as an accountability group to communicate during the week concerning the weekly training.

¹⁶³ Freeconferencecall.com.
<http://docs.google.com/open?id=0B0gMOP3BzotBTGNvMDd3OFJxY2s>. Jeanne Kwak set up the conference call for this training. Jeanne also made the class recordings available through the web using

The curriculum was emailed to all the participants who signed up for the training along with a questionnaire to ascertain the goals, expectations, and barriers to completing the course. Following is a week to week synopsis of the transformational discipleship process training using the F.L.A.M.E. curriculum:

- Week One (Teleconference) – eleven members and two visitors signed up for the training. The discipleship community was made up of 7 men and 6 women of Asian, African, and Caucasian ethnicity and heritage. Eight members were on the call for this week; the visitors never participated in the training due to their work schedules (2 Caucasian men). This week, the focus was on the expectations and goals of each of the disciples after the completion of the training. Most desired a more intimate relationship with the Lord and were excited about building more transparent relationships with each other. We were able to complete week one curricula due to the familiarity of the members with this instruction from the sermon series and the “State of Emergency” conference held on March 31, 2012.
- Week Two (Teleconference) – the exegetical discussion on Lk 9:23-25 caused the discipleship community to examine their priorities. We discussed at length, approximately 30 minutes, what it means to deny “oneself” and what does this denial look like in my life. This particularly hit home because of overwhelming commitment to occupational security and advancement that often takes the priority over spiritual pursuits. We were able to complete some of the curriculum for this week with the exception of the questions in Your Life in Christ. Lastly, we discussed the

expectations of the “My Cross” presentations. Some were very hesitant in participating in this aspect of the curriculum. Lastly, one sister challenged the community to reflect on the question, “Do we love Him enough?”

- Week Three (Teleconference) – there was a one week delay between week two and three due to hurricane Sandy and some of the members were not able to participate due to electrical power outages and displacement from their homes. The exegetical discussion on Lk 14:25-33 was very stimulating. The discipleship community offered great insight into this passage until it came to the requirement to “hate.” This strong word was basically ignored during the exegetical discussion but was highlighted in the Socratic dialogue. Every disciple in this community was challenged to prioritize their relationship with Christ. We did a priority list, listing from one to ten concerning what relationships or things are most important to us. To our dismay, most had our relationship with Christ as number two or three on the list of priorities. Some even had Him as number four. We did not complete the curriculum for this week after engaging in these discussions.
- Week Four (Teleconference) – we were able to discuss the essential role that scripture plays in the worldview, ethics, and decision making process in the life of the disciple. We briefly discussed the Ravi Zacharius You Tube Video: Why the Bible?¹⁶⁴ The Socratic dialogue asked the question of “why can’t I choose what to believe?” We also completed the

¹⁶⁴ http://www.youtube.com/watch?v=pHRP0I2SrVs&feature=youtube_gdata_player.

instruction from week three on How to Think as well as completing chapter one in Your Life in Christ. There was a carry-over from week three discussion regarding the priority of our relationship with Christ over our relationship with our family. There was at least 20 minutes of testimony from one sister who admitted that last week's discussion made her reprioritized her relationship with Christ and in doing so, she has found great peace.

- Week Five(P3) – the P3 format was shorter in duration than the teleconference call due to another prayer service occurring at 8pm resulting in this week's class beginning at 7pm and ending at 8pm. Most of the participants were there on time and excited about this face-to- face session. We spent the entire time talking about the Father Factor hand-out. Just about everyone struggled with having an intimate relationship with their earthly father due to culture and how the first generation of Korean fathers showed affection and transparency. This was another emotional class that was emboldened by a declaration from the community that we will pursue a more intimate relationship with both our biological and heavenly fathers.
- Week Six (P3) – this class session was led by leadership team leader Jeanne Kwak as Minister Val and I were in Lagos, Nigeria ministering at a Tower Of Praise Church Conference. She was able to work through the exegetical discussion on Mk 9:43-50 and Lk 6:40. She declared she was not able to do much more regarding the curriculum due to the shortened

time limit of the P3 format and several of the discipleship community did not arrive to the church until 7:15-7:20pm. We were unable to set up the teleconference recording for this week due to technical difficulties.

- Week Seven (Teleconference) – There was a one week delay between week six and week seven due to my assignment to minister in Lagos, Nigeria. After my return from Nigeria, I led the class in a review of week six regarding our true “identity” in Jesus Christ, our need to conform to His image, and engaging in the process of imitation. I challenged the class to work on their “My Cross” presentations and to prayerfully choose their covenant partners by next week. We briefly went over the Father Factor and proceeded to week seven curriculum. We spent the rest of the session doing a spiritual fruit inventory that revealed our strongest and weakest fruit. This was a challenging discussion because some in the community immediately viewed themselves in a negative light in regards to their spiritual fruit. We declared that it is only through the Holy Spirit that we can bear “godly” fruit and we all bear fruit that is strong and fruit that is not as strong as they should be. The community was challenged to celebrate the fruit that is pleasing to God and to work on the fruit that needs more of His Spirit. The community finished Your Life in Christ chapter two. The discipleship community emailed me their “Wait One Minute” declarations that will help them with their “My Cross” presentations that are due January 3, 2013 at P3.

- Week Eight (Teleconference) – we had a long discussion of approximately 45 minutes on Phil 2:1-5 as it relates to humility. The questions that received the most attention are what is humility? And what should be the motivation for humility? One sister declared, “Humility is not thinking of yourself less, but thinking less about yourself.” The discussion confronted any apprehension of seeing ourselves as Christ sees us rather than the way others view us, as well as our own faulty perceptions of ourselves. We also discussed the motivation of placing the needs of others above our needs and concerns. We asked whether our motivation to treat others as if they are better than ourselves is based on morality or is it because we love the person and see them as Christ sees them, someone who is worthy to love. This hit home because lately we have been receiving visitors who do not fit our so-called comfort zone and we had to check our motivations if we are just serving them or treating them well just because it is the right thing to do. The Socratic dialogue led us into the concept of people-pleasing and the need to beware of the traps that comes with seeking the approval of mankind and not of God. We did an overview on the Attachment Theory that most were familiar with from college but never related it to our relationship with God. Lastly, we discussed the upcoming Cross presentations and the selection of covenant partners.
- Week Nine (Teleconference) – I was sick and instructed the leaders of their Fire Groups to follow the week nine curriculum and to inform me of

the discussions. All of the conversations focused on the selection of the covenant partners and “My Cross” presentations.

- Week Ten (P3) – this week class begun at 7:30pm with seven disciples prepared to present the “My Cross” presentations. This was one of the most emotional and transformational sessions I have seen since beginning this transformational discipleship process. Many confronted long-time identity issues, father-child relationships, and the demand to walk in their divine purpose. The class was originally scheduled to end at 9pm, but due to the presentations and the support, insight, and challenges from the community, we did not end until 11pm. An awesome overwhelming overflow of God’s Spirit causing healing, evaluation, reflection, and action.
- Week Eleven (P3) – Overall, nine members signed up for the course with nine members or disciples of NPC completed the course with a makeup of 4 men and 5 women of Asian and African ethnicity. Due to the time constraints of this project, we did not have a week twelve discipleship training class. For the sake of evaluation and meeting the objectives, we felt eleven classes would give us a clear understanding of the effectiveness of the curriculum as well as foster the desire for life-long transformation in the lives of the disciples.

It was also important to assess the true effectiveness of this particular model of transformational discipleship process-training outside the confines of NPC. To meet this goal, it was important to use this training at an additional location to ensure the

curriculum was not narrow minded in focus but can also be used as a template for other churches who may be in need of a discipleship curriculum to “mature” their members.

To meet this goal, the training was also given at the Greater Allen A.M.E. Cathedral of New York over a period of eleven curriculum weeks where I have been teaching discipleship classes for approximately nine years. I am extremely appreciative that the leadership of Allen allowed me to incorporate this curriculum into their discipleship program curriculum and allowed me to survey the class participants. The curriculum was emailed weekly to all class participants along with my contact information given during week one.

Greater Allen A.M.E. Cathedral

Following is a brief synopsis of the training process led by Rev. Michael Gittens and site team member, Minister Val Gittens that occurred at the Greater Allen A.M.E. Cathedral from September 18 to December 18, 2012 during the hours of 7pm to 9pm on Tuesdays:

- Week One – the class was excited about the training based on what they heard from previous classes who took the training. The class was introduced to the objectives of the course, the format of the class, and the issuing of the questionnaire to determine their spiritual maturity and passion for growth. The curriculum for week one went as planned. There were 21 disciples of African ethnicity who signed up for this class. What stood out in this class is that most struggled to articulate the Great Commission.
- Week two – the disciples took ownership of leading praise and worship along with prayer. Most of the disciples purchased their workbook *Your Life in Christ*

and embraced the Socratic dialogue, the exegetical discussions, and were transparent with their weekly struggles. We were not able to complete the curriculum for this week and spent a lot of time on the meaning of “the Cross” and “my cross.” We focused a lot on forgiveness issues for approximately 25 minutes; Minister Val contributed greatly to this discussion. Five more disciples signed up for the class with a makeup of 22 women and 4 men.

- Week Three – the weather was bad this night and one sister prayed for the disciples to remain steadfast in completing this training for week two was very challenging. We focused on Lk 14:26 regarding the concept of “hating” your family as well as your very own life as it relates to Christ. Many did not want to touch this concept but we discussed it intensely to reveal that hate means to have less affection for other relationships in comparison to Christ. We were able to catch up with some of our chapter readings in Your Life in Christ.
- Week Four – a powerful worship experience led by the discipleship community tonight. The singing was heard throughout the lower level of the church. We focused on rightly dividing or “cutting straight” the scriptures to be approved of God. We talked about a disciple imitating a more mature disciple, for example, Paul and Timothy. Lastly, we focused on the inspiration of scripture and the necessity for the disciple to adhere to its instruction, teaching, correction, and rebuke (2 Tim 3:16-17). Using the analogy of a car navigation system to proclaim the role of scripture drove this point home about the role of scripture in the live and decision making process. We discussed the difference between reproof and rebuke, judging and condemning, and turning the other cheek which was

extremely helpful to the class. As a class we finished *Your Life in Christ* chapter one: questions 1-8. One senior disciple declared she has learned more in four weeks than she has in the previous years and is excited to see what the next weeks will bring. The community was told to prayerfully select their covenant partner for their “My Cross” presentations.

- Week Five – the highlight of this week was the Father Factor dialogue. Many shared “My Story” regarding how similar or dissimilar their heavenly Father is from their earthly father. This discussion was very emotional and took up most of the class time. The need to forgive and be forgiven played a central part in these discussions. Many never saw God as their Father who desires an intimate relationship with His children. Most saw God and themselves in a different light. A challenge was issued by me to make a conscientious effort to call God my Father when in communication with Him in prayer and to look at the scriptures as their Father’s love letter to them. A gentleman, who never participates in the discussion, surprised the community with his candid and transparent insight and disclosures. We were able to touch on some of the curriculum regarding conforming to the image of Christ.
- Week Six – we were able to catch up to the curriculum this week regarding *Your Life in Christ* and the instructional learning on Conforming to Jesus Christ. We discussed our true identity in Christ as bondservant, slave, and friend. We continued the Father Factor discussion.
- Week Seven – the first week back after a two week absence due to hurricane Sandy. The central focus of this class was discerning the difference between

liking someone and loving someone. We spent a lot of the time discussing the “fruit” of the Holy Spirit and many shared “My Story” to reveal the strengths and weaknesses of their spiritual fruit. The class was to do a word study on the fruit they thought they manifest well and the fruit they do not manifest so well. We were able to catch up on our *Your Life in Christ* questions 9-19 in chapter two. Lastly, we discussed the “My Cross” presentations due next week.

- Week Eight - the class spent approximately thirty-five minutes on “Wait one Minute” testimonies. Most of the declarations were the seriousness of being a disciple, the new intimacy with their heavenly Father, the new awareness of self, a greater understanding of scripture, and the ability to apply exegetical principles.

After our exegetical discussion on Phil 2:1-5, eight disciples gave their “My Cross” presentations dealing from resentment, forgiveness issues, past traumas, fear, and the need to be more assertive in using their spiritual gifts.

- Week Nine - during the “welcoming in” session, a sister revealed that what we been praying for as a community came to pass; she got a job! The exegetical discussion focused on loving even those who have harmed or misused you. The discussion unearthed a broken relationship between two sisters that has caused them to not communicate with each other for two years. After the community challenged the sister to confront the issue, forgive the issues, and seek reconciliation with the sister regarding the issue, she promptly called her sister during the class and to the delight of the community; the two sisters reconciled. The sister who was called asked to be put on the speaker function on the cell phone and told the class that we gave her the best gift she could ever received

and that gift was having her sister back in her life. The Holy Spirit kept the class discussion on forgiveness resulting in an Altar call with eight disciples responding to the need to forgive or be forgiven. We covered the instruction regarding the need to be transformed in “How we Live” and the lifestyle statistics of those of Christian profession and those of the world. There were three “My Cross” presentations focusing mostly on rage and anger. The class ended at 9:30pm this week.

- Week Ten - there was a one week break between week nine and ten due to Minister Gittens and I ministering at a Church Conference in Lagos, Nigeria. We talked about the Great Commission and the mandate to make disciples. This was emphasized by the sharing of our testimony of ministering in Nigeria. The community was amazed about what the Holy Spirit can do through willing vessels. Our testimony challenged them to use their gifts to make a difference in the world around them. One gentleman even joined the missionary ministry at the church. The class was challenged to catch up with their work in *Your Life in Christ*.
- Week Eleven – the main focus of this week’s class was to complete the “My Cross” presentations. This week there were nine presentations that focused mainly on identity and low self-esteem. This was a very emotional class and minister Gittens was instrumental in initiating the healing process. The covenant partners were challenged to stay committed to each other in pursuing spiritual, emotional, and mental growth. This was the last class of the training for Christmas was next week. The class was informed that the week twelve curriculum would be emailed

to them for further instruction and reflection. A post survey was given to the class to discern the effectiveness of meeting the curriculum objectives and the effectiveness of the transformational discipleship model. Overall, 26 disciples initially signed up for the training with 22 disciples completing the training with a makeup of 19 women and 3 men.

Strategy 2: The team will receive feedback from the members of NPC regarding the effectiveness of the model.

A questionnaire was given to the discipleship community before the beginning of the week one training asking the following qualitative questions:

- What is your definition of a disciple?
- What do you think are the characteristics that make up a disciple of Christ?
- What made you decide to participate in this discipleship training?
- What are your expectations and goals at the completion of this training?
- Do you have any barriers, concerns, or obstacles that will prevent you from committing wholeheartedly to achieving your goals?
- On a scale of 1-10, where would you rate your spiritual maturity?

A post survey was given to the discipleship community after the completion of the week eleven curriculum to determine the quantitative and qualitative effectiveness of this transformational discipleship model and to determine if the goals of the curriculum were met.

The survey focused on a scale of one to five to determine if the disciple understood the DNA of a disciple, the cost of discipleship, the application of exegetical principles, the effectiveness of the various dialogues, the evaluation of the workbook

Your Life in Christ, and the willingness to continue the spirit growth process in future small group discipleship communities.

Qualitatively, the post-survey asked the following questions:

- Name at least one event in this 12 week training that most impacted you?
- What personal goals or expectations did you obtain since taking this discipleship training?
- Name one thing you would like to see added or subtracted from this training.
- On a scale of 1-10, where do you rate your spiritual maturity? Did it increase or decrease since this training?

The questionnaire and post-survey was also given to the discipleship community at the Greater Allen A.M.E. Cathedral who also participated in this model of transformational discipleship process training using the F.L.A.M.E. curriculum.

CHAPTER 4 **“CALLED TO ACCOUNT”** **EVALUATION**

The members of the Site Team and to a lesser extent, the Leadership Team at NPC, were to evaluate the process and the effectiveness of the research methods and implementation of the project. The Site Team or a particular member of the Site Team was responsible for the evaluation of each goal and the effectiveness of the measurable results.

Following are the evaluation methods used for each goal and strategy for the Transformational Discipleship demonstration project:

Method I

The use of interviews or testimonies, observation, and a quantitative survey was used to discern the interest in personal spiritual formation, spiritual discipline, and spiritual maturity.¹⁶⁵ The Site Team will help evaluate the responses to said evaluation methods to discern the interest and the believers need for discipleship and transformation.

Goal 1:

To raise awareness of the NPC Congregation to internalize the importance of modeling Christ in belief and conduct.

¹⁶⁵ Mary Clark Moschella, *Ethnography as a Pastoral Practice: an Introduction* (Cleveland: Pilgrim Press, 2008), 84. Moschella promotes the use of surveys, interviews, and observation as evaluative methods.

Strategy 1: Conduct a four part sermon series on the process of biblical discipleship that stimulates the desire for the spiritual transformation of the disciple.

On February 5, 2012 the sermon entitled “Transformational Discipleship: A New Relationship” was preached at the 11:45am worship service at NPC. At the end of the sermon, the worship leader reinforced the commitment to be followers of Jesus Christ and an Altar call was offered to affirm our commitment or re-commitment to follow Christ. Eight members of the Church responded to this call of commitment and re-commitment. The communion service that followed re-enforced our need for fellowship and follow-ship with Christ. A song of celebration was sung and the benediction was prayed by Rev. Gittens.

On February 12, 2012 the second part of the transformational discipleship series was preached entitled “Transformational Discipleship: A New way of Thinking” was preached at the 11:45am worship service at NPC. At the suggestion of site team member, minister Val Gittens, a Love feast was held after this sermon during the fellowship hour after our worship service and everyone was very responsive in showing affirmation and affection to each other. This had never happened like this in this church before, such an outward manifestation of unity and brotherly love.

On February 19, 2012, the third part of the transformational discipleship series entitled “Transformational Discipleship: A New Way of Being” was preached at the 11:45am worship service at NPC. The response was muted, many did not respond as I thought they would. It appeared this Christ “identity” required more of them than they expected because it dealt with the Lord as Master not just as Savior of their life.

On February 26, 2012, the fourth and final part of the transformational discipleship sermon series was preached entitled “Transformational Discipleship: A New Way of Living” was preached at the 11:45am worship service at NPC. By far this was the apex of the series for an Altar call was given at the end of the sermon for a commitment to sanctification, a return to a commitment life, and a desire to be filled or yield to the Holy Spirit. Five members and one visitor responded to the call of re-commitment. Two long time visitors stopped attending the services because they later revealed that they were not ready to make such a serious commitment to Christ in every area of their lives.

What Worked

The four part series started a serious discussion among the congregation of what actually entails being a disciple of Jesus Christ. There were many after church discussions during the fellowship hour, through emails during the week, and through the FIRE groups regarding discipleship. Several members testified that “I never thought of discipleship in this way.” Others declared that the sermon series changed their perspective of what a relationship with Christ truly cost Christ and what it costs us.

The sermon series started the process of transformation in our church by educating the congregation that discipleship is a relationship, not a religion and we must be fully engaged and “sold-out” regarding this relationship. The visitors who attended during the sermon series from other churches desired to register for the “State of Emergency” Discipleship Conference.

Lastly, the attendance of the congregation participating in our Sunday morning Bible studies led by leadership team member Deacon Brian Fortson was severely lacking. After this sermon series and the challenge to grow in our faith through the word of God,

we experienced a 50% increase in weekly bible study attendance by the membership with several visitors committing to attend the studies.

What did not Work as Well

The sermon series accomplished much more than I expected but because we are a growing church with a lot of children, there were times when the Mustard Seed Children Ministry aftercare was not available during the worship services, the sermon had to compete with the abounding energy of our toddlers. This was a small price to pay in hindsight because the Holy Spirit ensured the message reached the heart as well as the ears.

Strategy 2: Conduct a conference focusing on the need for spiritual transformation through discipleship.

The goal for the “State of Emergency” Conference, as listed in the demonstration proposal, was at the end of the conference, a quantitative survey will be issued to determine if the call to be engaged in being a disciple or making disciples is realized. If 40% of the attendees of the conference desire to be engaged in the discipleship process it will be considered a success.

A series of 13 questions were asked on the survey that was given at the completion of the workshops “Authenticity” and the “Mark of Difference” regarding the attendees desire for future spiritual growth and maturity, biblical knowledge, engagement is a small group discipleship process, and the desire to be involved in further transformational discipleship process training that will shape “How we Think”, “How we Become”, and “How we Live.”

We received 28 surveys out of 45 attendees that rated the effectiveness of the conference on a scale of 1-5. Listed below is a compilation of the data collected from the survey with the number of responses listed per question accordingly:

Question	Scale of Importance or desire				
	Not at all	Not very	No Opinion	Some-what	Extremely
How do you rate your desire for spiritual growth and maturity?	0	0	0	4	24
How would you rate your desire to increase your biblical and theological knowledge?	0	0	0	3	25
Did this Conference change your view of discipleship?	1	1	0	2	24
How desirous is it for you to grow more spiritual fruit in your life?	0	0	1	2	25
How important is it to you for holiness or sanctification to be lived out in the world that you live?	0	0	1	2	25
How would you rate your desire to relinquish control over your life in order to be led by the Holy Spirit?	0	1	1	2	24
How important is it to you to evaluate and possibly re-prioritize your relationship with God?	0	1	0	1	26
Do you desire for your relationship with Christ to be more intimate and relational?	0	0	1	1	26
How important is it to you to see God as your Father?	0	0	0	2	26
Do you desire for more of the life of Christ to be lived out in your life?	0	0	1	2	25
How willing are you to engage a discipleship small group to foster spiritual formation, spiritual discipline, and spiritual mentoring?	0	3	1	6	18
How important is it for you to be engaged in further discipleship training to promote inner transformation?	0	1	1	2	24
Would you desire to enter into further transformational discipleship training to INFORM, CONFORM, and TRANSFORM your relationship with Christ and the world?	0	0	1	4	23

Based on the survey, the conference exceeded the goal, as listed in the demonstration proposal, of at least 40% of the attendees desiring further discipleship process training and being engaged in a discipleship small group to facilitate life-long spiritual growth.

Questions	Overall Percentage of attendees
How willing are you to engage a discipleship small group to foster spiritual formation, spiritual discipline, and spiritual mentoring?	64%
How important is it for you to be engaged in further discipleship training to promote inner transformation?	86%
Would you desire to enter into further transformational discipleship training to INFORM, CONFORM, and TRANSFORM your relationship with Christ and the world?	82%

The survey also revealed that based on the questions in the survey, the conference did raise the awareness of believers to be fully engaged in our relationship with Christ, a relationship called discipleship.

Overall, the survey revealed a percentage rate between 64% indicating the desire to be engaged in a small group and 92% indicating the importance of re-prioritizing our lives in relation to Christ, the desire to have a more intimate relationship with Christ, and the importance as seeing God as our Father.

What Worked

The conference exceeded our expectations as far as the effectiveness of the training and the opportunities to fellowship with such a great diversity of believers. There were representatives of all racial and cultural groups: those of Asian, Caucasian, Hispanic, and African descent across all generational lines.

The registration, hospitality of the members, decoration of the fellowship hall, and the lite breakfast and hearty lunch, provided a warm and welcoming environment for the

conference with many visitors remarking on the collective warmth of the congregation. Several attendees of African descent declared they wanted to come to the conference because they wanted to see what it would be like to worship with their Asian brothers and sisters; an experience they never had before. After the conference, many of the attendees approached me and asked when and where the next training was to be held and several wanted this training to be held at their church. There was a demand for the conference video recording series also.

As for the congregation, the members were humbled to have contributed to the community of believers in the area of spiritual growth, an area we as a church have had struggles with and this conference challenged us as a congregation where NPC “is a place it is impossible not to grow.” This mantra, based on this conference, became the new NPC mission statement!

The congregation was also able to donate \$300.00 to the church based on the \$10 registration fee. Site team member, Minister Val Gittens, was instrumental in ensuring our conference would not be under-budgeted but able to give an offering to bless the church.

What did not Work as Well

The weather and the Trayvon Martin protest march put a damper on the expected attendance of at least 60 participants resulting in 45 attendees actually participating. This caused the conference to be delayed 45 minutes due to the late arrival of the attendees throwing the entire conference program behind by approximately one hour. This delay caused many attendees to have to leave early during the second workshop due to their prior commitments.

Also, the workshops were one hour and fifteen minutes each, in hindsight and at the suggestion of Minister Val Gittens, the workshops are to be divided into 30 minute segments to allow the attendees to process the wealth of information latent within each workshop. This would help the “food coma” diagnosis after the lunch menu that can hinder the apprehension of new material.

The posters and postcards worked to bring attention to the conference but more advertising in Christian publications and websites could have helped alert the Christian community and those seeking Christian engagement to the conference.

Method II

The leadership team made up of the NPC leadership team selected by the candidate and confirmed by the Site Team will offer insight on which educational models best fits our criteria for a transformational discipleship model. The leadership team will also participate in educational training to educate the team in the area of education.

Goal 2:

Develop a leadership team to help me address the problem of discipleship within NPC and to confront the problem of spiritual transformation and growth within the congregation.

Strategy 1:

Create criteria in which to select a diverse team to begin to set up the foundation on how to best approach the problem of transformation in the NPC faith community.

The criteria for the selection of the leadership team went very well. The criteria was developed and submitted to the site team for evaluation, review, and insight and approved for this demonstration project.

Strategy 2:

After the team consisting of four to six individuals are selected and assembled, an orientation will be scheduled for all members of the team to have clarity or have a team understanding of the problem of transformation we are to address.

After careful consideration and prayer, Deacon Eugene Lee, Deacon Brian Fortson, and Sister Jeanne Kwak were selected to be a part of the leadership team that would assist in developing the curriculum for the transformational discipleship process curriculum.

The leadership orientation to clearly articulate the problem to be addressed and the requirements of the leadership team was presented by teleconference by a power point presentation entitled “Ignition: Firing Up the Spiritual Fire of Our Church.” All of the selected leadership team of NPC was available for the call.

The selected leadership team was already familiar with the project through the sermon series, discipleship conference, and various church meetings in which our spiritual passion was lamented. This helped the orientation process go very smoothly and the team met this challenge with great enthusiasm and expectation that this could be a vehicle to transform our church.

Strategy 3:

Invite an educator to address and train the team regarding how to develop an educational model.

The leadership team with the exception of Jeanne Kwak, site team member, Minister Val Gittens, and myself were available for the training facilitated by site team member Pastor Henry Kwan on August 29, 2012.

The informal setting was very conducive for transparent discussion and exceeded the expectations of the team. Pastor Kwan offered various educational models and theories that were not only helpful for the transformational discipleship model but helped us discern the spiritual health and maturity of the church at large, especially Kohlberg's Theory (Stage Theory of Moral Development) which revealed we develop in stages. The leadership team was very impressed with the training and it lit a fire under the team to take ownership of our church.

The team decided that a hybrid of models would work best to incorporate in this model of transformational discipleship and this hybrid of theories was incorporated in the final curriculum called F.L.A.M.E. as stated in chapter three: goal 2 - strategy three.

As listed in the demonstration proposal, the leadership group will develop an educational model that will best help address the informational and transformational aspect of our discipleship model. 75 % of the team will participate and complete the training.

This evaluation has been met through the inclusion of a hybrid of educational models and theories into the model and the development of the leadership criteria to select the leadership team, the selection of the team and 80% of the team involved in the orientation, and 80% of the team completing the educational training led by site team member, Pastor Henry Kwan.

What Worked

The team was not difficult to find, the leaders selected were proven leaders in the church and have modeled Christ-like character. I have observed their faithfulness and competency and was privileged that they accepted this challenge.

The selection of this team has indirectly resulted in naming the team as the “Joshua Team” which is my inner circle to help me shepherd the church. The working together on this project and our transparent discussion during the educational model training has caused a bond of trust and respect among the team.

The teleconference orientation also went very well and the use of the teleconference format has become a staple of a church that struggles with geographic and occupational proximity. We regularly use teleconferencing for our meetings along with our discipleship process training.

The educational training was not only helpful for the transformation discipleship model but enlighten the team on how we can use these theories in a way to challenge, encourage, and stimulate spiritual maturity and growth in our church in how we lead the congregation.

What did not work as Well

The greatest issue was aligning everyone’s schedule to meet for the teleconference orientation and the leadership team training regarding educational models. This educational training was supposed to occur in June 2012, but due to the busyness of all those involved, we could not meet until August 29, 2012.

Method III

The Site Team will help evaluate the program as well as the process to ensure that all objectives are met. Feedback from the discipleship community through the use of qualitative and quantitative surveys and questionnaires will help determine if the project has met the stated goals and have begun to solve the problem that is addressed in this demonstration project.

Goal 3:

The team will develop the transformational discipleship model.

Strategy 1: The team will research the marks or characteristics of a maturing disciple.

Strategy 2: The team will develop an assessment to measure progress of the disciple.

Through the use of research by the leadership team and insight from the site team, strategies 1 and 2 were developed. The research entailing the marks and measurements of a disciple are included in chapter three - goal 3: strategy 1 and 2.

Strategy 3: The team will identify the contents and components that will make up the transformational discipleship model.

To ensure the components of the model were effective, a test curriculum incorporating components of transformational discipleship process training was taught to two separate discipleship classes at the Greater Allen A.M.E. Cathedral from January 17 June 29, 2012.

A quantitative and qualitative survey was given to 19 disciples at the end of the class that began on January 17, 2012 to April 3, 2012. The following is the results of the survey:

Question	Scale of effectiveness or desire				
	Not at all	Not very	No Opinion	Some-what	Extremely
How do you rate your desire for spiritual growth and maturity after taking this model of discipleship over the past 12 weeks?	0	0	0	0	19
How would you rate the effectiveness of this model to increase your biblical and theological knowledge?	0	0	0	1	18
Did this transformational model of discipleship change your view of discipleship?	0	0	0	2	17
How desirous is it for you to grow more spiritual fruit in your life?	0	0	0	3	16
How important is it to you for holiness or sanctification to be lived out in the world that you live?	0	0	0	1	18
How important was it to you to see God as your Father?	0	0	0	0	19
How willing are you to continue to engage in a discipleship small group to foster spiritual formation, spiritual discipline, and spiritual mentoring?	0	0	0	0	19
How effective has this model of transformational discipleship training been for your spiritual maturity and growth?	0	0	0	0	19
Would you recommend this model of transformational discipleship to those who desire to grow in their relationship with Christ?	0	0	0	0	19

The disciples were asked to name at least one event in this 12 week training that most impacted you with a brief synopsis of the following responses:

- “Presenting my cross and reflecting on the correlation between my earthly and heavenly fathers.”

- “Hearing how similar we all are through the sharing sessions and assignments.”
- “Confessing the reality of the cross in my life. Truly defining moments, I will never be the same.”
- “What impacted me is how Rev. Gittens and Minister Val Gittens explained discipleship, what a blessing they were to me.”
- “The discussion of scripture given as homework and the discussions about our cross.”
- “Each week we are given a scripture. I like doing the research to understand and apply the word.”
- “The discussion questions were a challenge to me for I did not see the value of community dialogue and open communication. But as one of the leaders of a ministry in the church, I have taken this format to the ministry and have led discussions that have opened men up to reveal their inner feelings and concerns.”

I would be remiss if I did not reveal how the “Father Factor” discussions restored many broken relationships where forgiveness and reconciliation began the healing process for many families.

One disciple was not going to invite his father to his wedding but after the Father Factor discussion, he invited his father and the family is in the process of healing. Many had to forgive their fathers who have passed away and wrote letters in their absence to start the healing process.

The second discipleship class at the Greater Allen A.M.E. Cathedral beginning on April 17, 2012 incorporated the same curriculum but the oral presentation focus was on “My Purpose” which asked the following questions:

1. What do you feel is your specific God-given purpose in life?
2. What are your passions and spiritual gifts?
3. Where are you walking in your purpose now?
4. If you are not walking in your purpose, what is hindering you?
5. Where do you see yourself as far as walking in your purpose 5 years from now?

Surveys were not given at the end of this class on June 29, 2012 but what has been observed since the class oral presentations are several blogs that seek to help women suffering from low self-esteem to value their uniqueness, another disciple is pursuing a writing career, several disciples have joined the girl “rites of passage” ministry at the church, and two other disciples are seeking to open up their own business.

Lastly, to evaluate the necessity of the spiritual disciplines into the curriculum to promote transformation in “How we Live”, a twelve week training was given from April 10 –June 17, 2012 at the New Peoples Church of New York in a power point presentation and at the Greater Allen A.M.E. Cathedral regular noon day service on Wednesdays.

Following is the quantitative and qualitative survey given to seven disciples at NPC:

Question	Scale of Importance or desire				
	Not at all	Not very much	No Opinion	Some-what	Extremely
How would you rate your desire for applying the spiritual disciplines to foster spiritual transformation before the 12 week spiritual discipline training?	0	3	2	2	0
How would you rate your desire for applying the spiritual disciplines to foster spiritual transformation after the 12 week spiritual discipline training?	0	0	0	4	3
Did this training change your view of the necessity of engaging in the spiritual disciplines?	0	0	0	2	5
How important is it to you for the practice of the spiritual disciplines to be an active part of your spiritual life?	0	0	0	2	5
How willing are you to engage in a discipleship small group to foster spiritual formation through the spiritual disciplines?	0	0	1	3	3

The qualitative aspect of this survey asked the following questions of the discipleship community with a compilation of their responses:

Questions	Spiritual Discipline Priority
We have studied 12 spiritual disciplines over the past 12 weeks. Can you list at least three spiritual disciplines in the order of importance in which you need to apply to foster transformation in your spiritual life?	<ol style="list-style-type: none"> 1. Prayer 2. Worship 3. Study
Of the three spiritual disciplines listed in question one, was there a noticeable change in your attitude towards God, towards yourself, and towards the world you live in? What noticeable changes were apparent?	<ol style="list-style-type: none"> 1. My prayer life has changed. 2. My spiritual discernment has increased through solitude. 3. My outlook on life has changed through celebration and worship.
In review of this training on the spiritual disciplines, do you feel this should be a necessary and essential component in training disciples to learn of Christ, to be like Christ, and to live like Christ? Why or Why not?	<ol style="list-style-type: none"> 1. Yes. "We must get out of our comfort zones." 2. Yes. "To be like Christ we must do what He did." 3. Yes. "I never knew that there were so many spiritual disciplines to apply in my life."

After the 12 week training on the Spiritual Disciplines, what was totally unexpected was the dramatic shift and attitude towards corporate worship at NPC. Whereas there was a hesitancy to show any outward display of worship towards the Lord, the church as a whole have been very transparent and intentional in showing their adoration and affection for God in worship through the raising of their hands, clapping, dancing, the raising their voices in praise, praying before the congregation with expectancy of answered prayer, and the willingness to testify before the congregation about the goodness of God.

The evaluation of the Spiritual Disciple Training at the Greater Allen A.M.E. Cathedral during the noon day worship services frequented by senior citizens ages 65 and

over was given as a group interview. Most of the seniors emphasized that prayer was essential to grow in Christ and many declared the spiritual discipline term “simplicity” was a discipline they needed to be more engaged in.

A sister visiting from Minnesota, who is a pastor at her church, sent me a card and a three page letter proclaiming the great value of this training and how the training and the applications that went with it helped her through a very difficult period in her life. She declared “Your ministering enlightened, encouraged, and lifted up my spirit.”

The four part training in the Spiritual Disciplines of prayer, meditation, study, and worship, was held at the Otis Batum Correctional Facility on Riker’s Island from May 6, 2012 to June 17, 2012. The Socratic dialogue that followed revealed that the men felt this training was essential to their spiritual growth and essential in helping them stay focused on God in a precarious environment.

Strategy 4:

The team will develop criteria in the selection of leaders for small groups in development of mature disciples, to foster accountability, and encourage life- long spiritual development.

The criteria to select potential leaders for future transformational discipleship process groups was essential in helping identify leaders who could help expand the training to a larger audience and to pursue the mandate of reproduction and the making of disciples.

Strategy 5:

The team will develop a three month curricula for the discipleship model.

As listed in the demonstration proposal, the team was to research models of Christian discipleship, education, and leadership models to discern the effectiveness of

each model in regards to the transformational discipleship model. The team will develop the curricula for the model by July 30, 2012.

Whereas the goals for goal 3 were met, the team did not develop the F.L.A.M.E. curricula until September 10, 2012. The final draft of the curriculum was taught to the discipleship community at New Peoples Church and the Greater Allen A.M.E. Cathedral to gauge the effectiveness of the model to promote life-long transformation in the life of the disciple.

What Worked

The privilege to try out the components of the transformational model at NPC, Greater Allen A.M.E. Cathedral, and Riker's Island was very helpful in discerning what components are proven to promote spiritual maturity and transformation in the life of the disciple. It also revealed this model could be effective outside the confines of NPC and could be used as a template for the church at large.

The surveys, testimonies, observations, and interviews was an indicator that the foundation of the model was very effective in addressing the "wholistic" needs of the disciple—mind, body, and soul.

Lastly, present at the first transformational discipleship class held on January 17th at the Greater Allen A.M.E. Cathedral was a pastor from Nigeria who was so impacted by the 12 week discipleship process, she invited Minister Val and I, three months after the conclusion of the class, to minister at their church conference in Lagos, Nigeria. The conference hosted by Tower of Praise Ministries founded by Pastor Paul Nwandum was held from December 2 – December 10, 2012. I was able to raise the awareness of the need to "be" and "make" disciples to over 500 Nigerian brothers and sisters along with a host of pastors.

What did not work as Well

In a meeting with my demonstration project advisor, Dr. Kirkpatrick Cohall, he suggested that taking a class on statistics and gathering data would be a good endeavor in the future; working on this project has made me a great proponent of his wise advice. I also did not account for the additional training schedule outside the initial scope of this project which was to build a curriculum for NPC. My desire to submit a model that could be useful in any setting or to any culture indirectly contributed to a strain on my time and resources. Nevertheless, it was worth it, many lives within NPC, Greater Allen, and Riker's Island, were changed since this training.

Goal 4: Use the educational model of transformational discipleship.

Strategy 1: Provide discipleship training to members of NPC.

The transformational discipleship process training occurred on October 17, 2012 with a completion date of January 3, 2012 from 7:30pm-9pm every Thursday with the teleconference call format and Wednesdays during P3.

Strategy 2:

The team will receive feedback from the members of NPC regarding the effectiveness of the model.

Following is a compilation of the discipleship Questionnaire that was given to the discipleship community on October 17th at NPC:

Questions	Answers
1. What is your definition of a disciple?	1. A follower 2. A learner 3. A student 4. A imitator
2. What do you think are the characteristics that make up a disciple of Jesus Christ?	1. Obedience 2. Humility 3. Faith 4. Love
3. What made you decide to participate in this discipleship training?	1. "For spiritual growth." 2. "To make a difference in my life." 3. "As a sign of commitment to Christ." 4. "I need to apply the Word of God into my life."
4. What are your expectations and goals at the completion of this 12 week discipleship class?	1. "Tangible spiritual growth." 2. "To grow in Christ, I have been struggling in my walk." 3. "I want a better understanding of what God wants from my life." 4. "To live a spirit-filled life."
5. Do you have any barriers, concerns, or obstacles that will prevent you from committing wholeheartedly to achieving your goals? If yes, explain.	1. "A callous heart" 2. "Pride and selflessness." 3. "Time constraints."
6. On a scale from 1-10, where would you rate your spiritual maturity?	
# of disciples	# scale
2	3
4	5
1	No comment

Following is a quantitative and qualitative survey given to the 7 disciples of NPC after the completion of the training ending January 3, 2012:

Question	Scale of effectiveness				
	Not true	Not very true	No Opinion	Some-what true	Extremely true
I can clearly articulate the characteristics or DNA of a disciple of Jesus Christ.	0	0	0	5	2
I understand the cost and requirements of being a disciple.	0	0	0	2	5
I understand the importance of the Great Commission and the mandate for me to “make” disciples.	0	0	0	0	7
I know how to apply basic exegetical principles to help me study the Bible and to help me use the bible to help me make decisions in my life.	0	0	0	6	1
The Your Life in Christ workbook was very helpful	0	0	0	6	1
The Socratic dialogues, exegetical discussions, “Inner Me” meditation, “My Story” discussions, and the Father Factor helped me examined my spiritual, relational, and emotional health.	0	0	1	1	5
I am willing to continue to be engaged in a discipleship small group to foster a life-long process of spiritual formation, spiritual discipline, and spiritual mentoring.	0	0	0	0	7
This model of transformational discipleship training has made an impact on my spiritual maturity and growth.	0	0	0	3	4
I would recommend this model of transformational discipleship to those who desire to grow in their relationship with Christ?	0	0	0	0	7

Questions	Answers
1. Name at least one event in this 12 week training that most impacted you.	1. “My Cross”, I had to look inwardly at myself.” 2. “The level of open discourse.” 3. “The Father Factor.” 4. “Learning what a disciple means and does.”
2. What personal goals or expectations did you obtain since taking this discipleship training?	1. “To truly begin living as a disciple.” 2. “Seeking God’s approval rather than man.” 3. “Surrendering and what it entails to me.” 4. “To not just have a desire to grow but to but have real transformation.”
3. Name one thing you would like to see added or subtracted from this training.	1. “We need to incorporate the book “Your Life in Christ” more.” 2. “Follow through, what are the next steps?” 3. “Loved the teleconference.” 4. “More interaction during the week could have helped.”
4. On a scale of 1-10, where do you rate your spiritual maturity? Did it increase or decrease since this training? Y__ N__	
# of disciples	# scale
1	5
2	6
1	6.5
2	7
1	No comment
Yes <u>5</u>	No <u>1</u>

Following are several interviews that were conducted via email regarding the curriculum:

- “I truly feel God is opening my eyes and teaching me to trust in Him and only seek His approval and not man’s approval even if it is my own family.”
- “I have been struggling with the Father Factor and I am anxious to see how this breakthrough with my earthly father will change my relationship with God.”
- “I have been challenged to think through what it means to follow Jesus and to be His disciple throughout this series.”
- “What stood out for me was carrying my cross, I have heard this before but as we dug deeper, I realized I have not carried my own cross in His name.”
- “The Socratic method is more fun using it to study God’s Word. This interacted learning helped make bible study great for those who are starved for this type of study.” The same questionnaire was given to the discipleship community of the Greater Allen A.M.E on September 18, 2012 revealing a compilation of their following responses:

Questions	Answers
1. What is your definition of a disciple?	1. One who follows God's word. 2. A Faithful servant. 3. One who lives like Christ. 4. A son or daughter of Christ. 5. A witness to others by spreading the Gospel.
2. What do you think are the characteristics that make up a disciple of Jesus Christ?	1. Faith. 2. Trustworthy. 3. Humble. 4. Fruit of the Spirit. 5. Obedience.
3. What made you decide to participate in this discipleship training?	1. "To learn about Christ." 2. "I need to learn the Word." 3. "I want to be more Christ-like." 4. "So I can be more effective in ministry." 5. "To be an effective disciple of Christ."
4. What are your expectations and goals at the completion of this 12 week discipleship class?	1. "To be an effective witness of Christ." 2. "To get closer to the Lord." 3. "To grow spiritually." 4. "To gain a firm foundation in God's word." 5. "To move from the place that I am at."
5. Do you have any barriers, concerns, or obstacles that will prevent you from committing wholeheartedly to achieving your goals? If yes, explain.	1. "I have to surrender my shyness." 2. "Childcare concerns." 3. "Only myself." 4. "Many." 5. "My work schedule."
6. On a scale from 1-10, where would you rate your spiritual maturity?	
# of disciples	# scale
1	1
1	2
1	3
2	4
1	5
1	6
3	7
7	8
3	No comment

Following is a quantitative and qualitative survey given to 14 of the 19 disciples of The Greater Allen A.M.E. Cathedral who were present after the completion of the last day of training ending December 18, 2012:

Question	Scale of effectiveness				
	Not true	Not very true	No Opinion	Some-what true	Extremely true
I can clearly articulate the characteristics or DNA of a disciple of Jesus Christ.	0	0	1	5	8
I understand the cost and requirements of being a disciple.	0	0	0	0	14
I understand the importance of the Great Commission and the mandate for me to “make” disciples.	0	1	0	0	13
I know how to apply basic exegetical principles to help me study the Bible and to help me use the bible to help me make decisions in my life.	0	0	0	7	7
The Your Life in Christ workbook was very helpful	0	1	0	6	7
The Socratic dialogues, exegetical discussions, “Inner Me” meditation, “My Story” discussions, and the Father Factor helped me examined my spiritual, relational, and emotional health.	0	0	0	1	13
I am willing to continue to be engaged in a discipleship small group to foster a life-long process of spiritual formation, spiritual discipline, and spiritual mentoring.	0	0	0	1	13
This model of transformational discipleship training has made an impact on my spiritual maturity and growth.	0	0	0	1	13
I would recommend this model of transformational discipleship to those who desire to grow in their relationship with Christ?	0	0	0	0	14

1. Name at least one event in this 12 week training that most impacted you.	1. "My Cross." 2. "The breakthroughs in the class." 3. "The Father Factor." 4. The reconciliation between the two sisters." 5. "The fruit inventory."														
2. What personal goals or expectations did you obtain since taking this discipleship training?	1. "An intimate relationship with the Lord." 2. "I am able to speak up for myself and put fear behind me." 3. "Spending more time in the Word." 4. "To forgive." 5. "To be more available to witness to others."														
3. Name one thing you would like to see added or subtracted from this training.	1. "Need more time." 2. "The classes were properly structured." 3. "Subtract the workbook." 4. "More training on the spiritual fruit and spiritual gifts." 5. "The instructors were great."														
4. On a scale of 1-10, where do you rate your spiritual maturity? Did it increase or decrease since this training? Y____ N____	<table border="1" data-bbox="804 1427 1192 1860"> <thead> <tr> <th># of disciples</th> <th># scale</th> </tr> </thead> <tbody> <tr> <td>1</td> <td>6</td> </tr> <tr> <td>4</td> <td>7</td> </tr> <tr> <td>6</td> <td>8</td> </tr> <tr> <td>1</td> <td>10</td> </tr> <tr> <td>1</td> <td>No comment</td> </tr> <tr> <td>Yes <u>14</u></td> <td>No <u>0</u></td> </tr> </tbody> </table>	# of disciples	# scale	1	6	4	7	6	8	1	10	1	No comment	Yes <u>14</u>	No <u>0</u>
# of disciples	# scale														
1	6														
4	7														
6	8														
1	10														
1	No comment														
Yes <u>14</u>	No <u>0</u>														

What Worked

The classes went very well at NPC and the Greater Allen A.M.E. Cathedral. We have experienced so many breakthroughs, eureka moments, and spiritual, emotional, and relational growth that would take several chapters of the book I am writing based on this project.

The F.L.A.M.E. curriculum, due to the small group format, produced a transparency and intimacy between the members of the church that had been a major obstacle in our church. The group mentality is officially dead and our church has now become a body of interdependent disciples and family of Christ. A new culture is visibly apparent at NPC!

The teleconference format worked in the sense more people were able to participate and the P3 format helped add essential face to face time with the community to build intimacy and accountability. The covenant partnership also was essential in building community and accountability along with a partner to help the transformation process long after the training is over.

What did not work as Well

Hurricane Sandy and our church conference in Nigeria delayed the schedule by three weeks causing only ten weeks of the curriculum to be taught at NPC and eleven weeks at Allen A.M.E. respectively before the Christmas holiday. We did have drop-outs from the training, 2 from NPC and 7 from Allen. Even though drop outs are expected to weed out those who are not ready to make such a serious commitment to the transformational discipleship process; several had to discontinue due to work schedules, childcare issues, and health issues.

The Teleconference format was great to include more disciples but the weekly gathering together “face to face” appeared to be more conducive to the atmosphere of the Holy Spirit.

Overall the goal listed in the proposal regarding providing surveys after the discipleship process training to discern if the disciple is willing to make a sincere commitment to life-long spiritual development in how they practice their faith was met. Also surveys revealed the desire for mentoring, the need to make disciples of others, and answering the call to serve, with at least 93% of the attendees of the training series desiring to continue this transformational discipleship model.

CHAPTER 5 **“WHO DO YOU SAY I AM”** **RESEARCH QUESTIONS**

“Follow Me”: Research Question One:

What are the biblical themes of discipleship according to the Old Testament, Rabbinic teaching, and the teachings of Jesus Christ?

N.T. discipleship is firmly rooted in the O.T., the idea of forming and calling out of Israel to be a God’s peculiar treasure from among the nations and to bear His testimony to his name among the nations (Ex 19:5; Deut 4:6-8).¹⁶⁶

When you look at the concept of discipleship you can see from the call of Abram to the call to follow by our Lord Jesus Christ, the believer has a responsibility to leave what is behind to embrace what is before them (Gen 12:1; Mk 8:34-35). And what is before the disciple is a change of relationship, a change from following the world around them to a relationship of following God (Isa 43:1-3; Matt 28:19-20).

The emphasis between discipleship in the O.T. and the N.T. is united regarding God’s desire to be in relationship with His people. Discipleship in the O.T. differed from any ancient form of discipleship because the covenantal relationship with God dominates all national life.¹⁶⁷

¹⁶⁶ W. A. Elwell and B. J. Beitzel, *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 630. The NT is also emphatic that, viewed from the perspective of the history of redemption, the Israelite disciple under the OT was immature and preparatory (Gal 3:9-4:7).

¹⁶⁷ Wilkins, *Following the Master*, 54.

The terms of discipleship are relatively absent from the O.T. indicating a master-disciple relationship: in 1 Chron 25:8 the term for discipleship in Hebrew is תַּלְמִיד or *tăl·mîd* meaning a student or pupil; one who is taught by a teacher and so a learner,¹⁶⁸ and in Isa 8:16; 50:4; 54:13; Jer 2:24; 13:23, the Hebrew adjective לִימֹד or *lim·mûd* meaning disciple, learner, or one who is taught by another.¹⁶⁹ Even though the term discipleship is not frequently used, we can see allusions of this master-disciple relationship through Moses and Joshua (Ex 24:13), Elijah and Elisha (2 Kings 2:13-14), and Ruth and Naomi (Ruth 1:16-18).

Wilkins declares Discipleship in O.T. can be found on three levels: nationally, the individual with God, and within human relationships.¹⁷⁰ There are key passages of O.T. discipleship- the nation follows God by walking in the ways of God resulting in the presence and blessings of God: following God (Deut 4:1-14; 10:12; 1 Sam 12:14), following the world: Deut 6:14; Judges 2:10-13; Isa 65:2; 1 Kings 18:21), following the ways of God (Deut 6:4-5; 13:1-4; Lev 11:44-45), and following His presence (Gen 24:40; 48:15; cf. Ps 56:13; 116:9).¹⁷¹

Rabbinical discipleship was inclusive of the following:

- The disciple decided to follow a teacher and if accepted by the teacher, the disciple enters a training process that makes the disciple a beginner, who could only observe and not speak, until the disciple reaches a level in which the

¹⁶⁸ J. Swanson, *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)*, electronic ed. (Oak Harbor, WA: Logos Research Systems, 1997).

¹⁶⁹ Ibid.

¹⁷⁰ Wilkins, *Following the Master*, 57-66.

¹⁷¹ Ibid., 58-59.

disciple reached the intellectual equivalent of the teacher, thereby making their own disciples.

- The disciple was to memorize the teacher's words verbatim.
- The disciple was instructed to learn the ways in which the teacher engaged in ministry, for example, how the teacher followed God's commands, how the teacher prayed, fasted, and conducted ceremonial occasions.
- The disciple imitated the life and the character of the teacher. This was the highest call of the disciple; to be like his teacher (Lk 6:40).
- The disciple was to rise up their own disciples. He would even start his own school to train his pupils, for example, the House of Hillel.¹⁷²

There are many accounts of discipleship found in the N.T. during the time of Christ, the Pharisees had disciples (Matt 22:15-16; Mk 2:18; Lk 5:33), John the Baptist had disciples (Matt 9:14; Mk 2:18; Lk 5:33; Jn 1:35; 3:25), Moses had disciples (Jn 9:24-29), there existed separatist disciples such as the Essenes, and the Zealots, who desired to make Jesus king in order to over throw the oppressive Roman government. Josephus declares at the time of Jesus, there were many messianic movements in Palestine who gathered around their leaders to acclaim him as king.¹⁷³

The Greek word μαθητής, meaning learner, pupil, adherent, or disciple is one who engages in learning through the instruction from another or one who is rather constantly associated with someone who has a pedagogical reputation or a particular set of views.¹⁷⁴

¹⁷² Hull, *The Complete Book of Discipleship*, 62-64.

¹⁷³ Wilkins, *Following the Master*, 90.

¹⁷⁴ Danker, *A Greek-English Lexicon*, 609.

In the Greco-Roman world, the word μαθητής appears for the first time in the writings of Herodotus in the fifth century before the time of Christ to indicate a person who is a learner or apprentice and it can indicate a person who has made a significant, personal, and life commitment.¹⁷⁵

The form of discipleship of Jesus was quite different from the Greco-Roman world or other forms of discipleship found in the 1st century. Jewish Scholar, C.G. Montefiore, declared that the discipleship of Jesus was clearly unique from all other forms of discipleship found in Palestine at the time of Christ for this form of discipleship demanded and inspired not just a following for study, but a following for service—to help the Master in His mission.¹⁷⁶

In the Gospel accounts the word disciples is used 233 times to indicate the followers of Jesus Christ which is a term that was just not addressed to the Twelve (Matt 10:1; 11:1; 20:17), but to address other people who were called His disciples or followers such as the crowds (Matt 8:19-22; Lk 6:13; 17; 20; 19:37; Jn 4:1; 8:31; 9:28).¹⁷⁷

Jesus called His disciples to not just follow a philosophy, a way of life, or a great teacher but to follow Me (Jn 1:43); meaning to personally commit to Him in who He is, His way of living and being, and to His mission. The disciples were not called to make their own disciples, such as in rabbinical discipleship, but are to make disciples for Him.

¹⁷⁵ Wilkins, *Following the Master*, 72, 74 -75. Wilkins also mentions that Socrates mentions this term quite often to describe learners. Socrates also declares, “Becoming a disciple of a particular culture meant that one’s lifestyle now reflected that culture.”

¹⁷⁶ Ibid., 96.

¹⁷⁷ Felix Just, “Disciples and Apostles in the New Testament,” <http://catholic-resources.org/Bible?Disciples.htm> (accessed August 30, 2011).

He called His disciples to follow or ἀκολουθέω, meaning attendant, follower, to accompany, to go with or follow a teacher (Matt 4:19-20, 22, 25; 9:9; 19:27, 28; 27:55; Mk 1:17-18; 9:38; Jn 1:41, 43; 12:26; Sept.: 1 Kings. 19:20, 21; Is. 45:14), it involved abiding fellowship with Him (Jn 15:4), not only for the sake of learning as a scholar from his teacher (Matt 8:19), but also for the sake of the salvation because of following Christ costs (Matt 19:21, 27-29; Lk 9:57-62) and reprioritizes every relationship (Lk 14:25-33), it was a cleaving to Him in believing trust and obedience and to follow His leading and act according to His example (Lk 6:40; Jn 8:12; 10:4, 5, 27), resulting in the need of self-denial and a cross (Matt 8:19, 20, 22; 10:38; Mk 8:34; Lk 9:23-27; Jn 8:12; 12:26).¹⁷⁸

Jesus was not looking for those just interested in the benefits of being aligned with Him, He told them to follow Him means to serve (Matt 20:25-28; Jn 12:26); He revealed that this relationship is free by grace and faith but it is not cheap, it will entail a cross to bear (Matt 8:18-22; Lk 9:21-27); lets them know how to discern what a disciple really looks like (Jn 3:1-8; Jn 8:31-32; 13:34-35; Jn 14:21-24; Jn 15:4, 8, 12, 16); He gives the disciple the Holy Spirit to help us follow Him and His mission (Lk 24:49; Jn 14:16-17, 25; Jn 15:26-27; 20:22); and He is with us to witness to the world and make disciples of Him (Matt 28:19-20; Mk 16:15; Lk 24:45-49; Jn 20:21).

The Synoptic Gospels and the Gospel according to John also sheds light on the Jesus form of discipleship, even though the Gospel accounts reveals the disciple's initial lack of comprehension and lack of faith of who He really was and what He came to do.¹⁷⁹

¹⁷⁸ Zodhiates, *The Complete Word Study Dictionary*.

¹⁷⁹ Mark L. Strauss, *Four Portraits, One Jesus: An Introduction to Jesus and the Gospels* (Grand Rapids, MI: Zondervan, 2007), 242. In Mark's Gospel, the disciples may be considered anti-disciples because of their lack of faith and understanding. Wilkins, *Following the Master*, 133. Hans Kvalbein declares, "it is basically wrong to think of the disciples as models for some special or "higher quality" Christians among Christians." Wilkins states the disciples are usually painted in a negative light and they

Matthew

Matthew's view of discipleship is the Master declaring "follow Me." Be my partner in advancing the Gospel message of the Kingdom, follow my teachings, and tell all what I have revealed to you. (10:26-27). The disciples are kept in the forefront of the readers' mind in Matthew's Gospel from the call of four fishermen (Matt 4:18-22), the unsure worshipping after His ascension (Matt 28:17), and finally He commands them to "disciplize" (Matt 28:19).¹⁸⁰

Mark

Mark's view of discipleship is Jesus calling His disciples to come serve with Me. Disciples are to serve, follow His example, and He will make them fishers of men (Mk 1:17; 9:33-36; 10:43-45). Strauss declares that the disciples in Mark represent primarily a negative model but it is Jesus that represents the correct role of a true disciple.¹⁸¹ In Mark's Gospel, it has also been stated that Jesus forges a relationship with His followers by both presence and practice: presence in the sense they are to remain in His presence as they bear witness to His Christological mission and practice in the sense of continuing to wield the power associated with God's apocalyptic reign.¹⁸²

Luke

Luke's view of discipleship is declaring to His disciples that I am the way to salvation and I am the way you are to live. When the disciple knows the way they will

are really examples of the normal process of growth for all Christians. They had strengths and weaknesses just like all believers that through a relationship with Christ; He transforms.

¹⁸⁰ Fernando F. Segovia, ed., *Discipleship in the New Testament* (Philadelphia: Fortress Press, 1985), 59.

¹⁸¹ Strauss, *Four Portraits, One Jesus*, 197.

¹⁸² Suzanne Watts Henderson, *Christology and Discipleship in the Gospel of Mark* (New York: Cambridge University Press, 2006), 4.

follow Christ to the cross. It is in Luke's Gospel Jesus challenges His disciples to count the cost of following Him (Lk 9:23-26, 57-62; 14:25-33). Wilkins states that according to Luke's perspective, a disciple is one who has given his or her allegiance to Christ as Savior, who has been ushered into the way of walking with Jesus as Master, and who is being transformed into the likeness of the master through obedience to His word.¹⁸³

Charles Talbert adds that there is a correlation between the Gospel of Luke and the Book of Acts in regards how the disciples imitated what Christ did and said in Luke and what they did and said in Acts.¹⁸⁴

John

John's view of discipleship is Jesus revealing to His disciples that I am not only the way but I am the way to truth (Jn 14: 6). The disciple knows the truth when he or she is in relationship with Jesus Christ resulting in a very intimate and close relationship with the truth, not an abstract concept, but truth is a person named Jesus.

A disciple then is one who is in love with Christ and one who loves others; it is the way to transformation by loving Him over everything else. Jesus gives us the Holy Spirit to allow us to know the truth, to walk in His ways, and to experience His perpetual presence thereby transforming us (Jn 14:15-16, 18, 26). The fourth Gospel's model for discipleship is that individuals are invited to "come and see" to experience Jesus' transforming presence.¹⁸⁵

¹⁸³ Wilkins, *Following the Master*, 220.

¹⁸⁴ Segovia, *Discipleship in the New Testament*, 63. Talbert declares the evangelist narrated the disciple's story to reveal how they embodied the substance of what he already declared about the earthly Jesus.

¹⁸⁵ Strauss, *Four Portraits, One Jesus*, 308.

The Gospel of John reveals the DNA or characteristics of a true disciple by remaining in a relationship with Christ, believing in Him, following Him, and obeying His command to love one another (Jn 15:1-4,8, 10-12, 17).¹⁸⁶

The synoptic Gospels and the Gospel of John offers a blueprint of what disciples are to aspire to become and to mandate to do because of the relationship with Christ who is both Savior and Lord. The common denominator of Christian Discipleship is following Christ regardless of the disciples' strength or weaknesses; in other words, regardless of our humanity. This quote says it best, "Christianity without discipleship is always Christianity without Christ."¹⁸⁷ Jesus came to make disciples, not religion, but a call to "Follow Me", it will cost you, but what you will gain is Me.

What is Paul's concept of discipleship within the covenant community?

Baker's Evangelical Dictionary declares that the theological concepts of discipleship are abundant in Scripture. It declares discipleship receives the most focus in the ministry of Jesus but the O.T. prepares us for discipleship and the Epistles describe how that relationship is carried out.¹⁸⁸

In the N.T., Paul does not use the term disciple to describe a follower of Jesus Christ, for example, he use terms to describe believers as "holy", "beloved", "called", "justified", "belonging to Christ", "those baptized into Christ's death", "slaves of God", "brothers and sisters of Christ", "children of God", "in Christ", and "those who are

¹⁸⁶ Richard N. Longenecker, ed., *Patterns of Discipleship in the New Testament* (Grand Rapids, MI: Wm. B. Eerdmans, 1996), 89.

¹⁸⁷ Hull, *The Complete Book of Discipleship*, 15.

¹⁸⁸ Baker's Evangelical Dictionary of Biblical Theology, "Disciple, Discipleship," <http://www.studylight.org/dic/bed/view.cgi?number=T202> (accessed August 30, 2011).

saved.”¹⁸⁹ Although “Christian” is the most common name to identify a disciple or a believer in Jesus Christ, the term Christian is only found three times in the N.T. (Acts 11:26;26:28;1 Peter 4:16).¹⁹⁰

When looking at the letter of Paul to the community of believers several concepts stand out: he referred to his own faith journey and commitment to Christ in faith and service as an example or model for others; that every man or woman can be transformed by an encounter with the risen Lord. Jesus is the one who leads, saves by His death and resurrection to live as true children of God; and because of our union in Christ this manner of living flows out of the disciple, and lastly, imitation of Jesus reveals the life of one who is in relationship with Christ through the power of the Holy Spirit.¹⁹¹

Longnecker offers helpful insights in discerning Paul’s concept of discipleship in several of the letters or epistles sent out to the community of believers:

- Romans – the theme as it relates to discipleship is to focus the believer’s attention on the death and resurrection of Jesus Christ.¹⁹² He admonished the disciple to be “like” God; by conformity to Christ or dying with Christ whose death defeated sin thereby freeing the disciple from its power (Rom 5:19; 6:1-7; 8-11), becoming righteous or justified by His death and faith in Him(Rom 3:24; 8:1-4), the disciple identity is one who is a child of God, led by the Spirit of God, and conformed to the image of His Son

¹⁸⁹ Longenecker, *Patterns of Discipleship in the New Testament*, 136-137.

¹⁹⁰ Wilkins, *Following the Master*, 299.

¹⁹¹ Andrew Ryder, *Following Christ: Models of Discipleship in the New Testament* (Franklin, WI: Sheed & Ward, 1999), 9-11, 15-16, 21-22.

¹⁹² Longenecker, *Patterns of Discipleship in the New Testament*, 143-144,146-148.

(Rom 8:14-17; 8:29), and a disciple is never separated from the love of their Father (Rom 8:37-39).

- 1 Corinthians - the theme of “imitation” is promoted in this letter in regards to discipleship.¹⁹³ Paul encourages the believers to imitate or *miméomai* him (1 Cor 4:16). Imitation is a self-sacrificial following after Christ, to be adopted in emulation of the apostles (Gal 4:12; Phil 3:17; 4:9; 1 Thess. 1:6; 2 Thess. 3:7, 9). While Paul confesses that he himself is not perfect, he challenges believers to follow his example as he follows the example of Jesus Christ (1 Cor. 11:1; Phil. 3:12).¹⁹⁴
- Philippians – In this letter, Paul’s theme is Christ as the “supreme model” to be imitated (Phil 2:5). In the Christ-Hymn found in Philippians 2:5-11, we can discern that one of the central concepts of discipleship is humility and service. Longnecker states, “the life of Christ shows that the way up is by stepping down and giving up self, that the way to life is by death, and the way to win praise from God is by serving others.”¹⁹⁵
- 1 Thessalonians – the apostles’ theme in this letter is on “holiness”, the disciple is to live or seek to live a life of ethnical purity (1 Thess 4:1-12), embrace the following practices of a sanctified or holy life (1 Thess 5:12-22), and admonished to let the God of peace sanctify you, mind, body, and

¹⁹³ Ibid., 112.

¹⁹⁴ A. C., Myers, *The Eerdmans Bible Dictionary* (Grand Rapids, MI: Eerdmans, 1987), 516–517; Louw and Nida, *Greek-English Lexicon of the New Testament*. μιμητής meaning one who imitates someone else—‘imitator, one who does what others do.’ μιμηταί μου γίνεσθε ‘be my imitators’ 1 Cor 11:1.

¹⁹⁵ Longenecker, *Patterns of Discipleship in the New Testament*, 159-160, 162-163.

soul (1 Thess 5:22-23). Holiness to Paul, in regards to discipleship, is following the will of God (1 Thess 4:3a).¹⁹⁶

In what ways does the relationship between master and slave shape the disciples' identity in Christ?

Paul uses the term “slave” as metamorphic description of the believer’s relationship and identity in Jesus Christ. He counted himself as a servant or slave of Jesus Christ (Rom 1:1; Phil 1:1). Slavery terms occur forty-eight times in the Pauline discourses with the word δοῦλος or the δοῦλος word group used forty times.¹⁹⁷

The Greek word, δοῦλος meaning a slave, is one who is in a permanent relation of servitude to another and his will being altogether consumed in the will of the other (Matt. 8:9; 20:27; 24:45, 46). Generally one serving, bound to serve, in bondage (Rom. 6:16, 17), used metaphorically to describe voluntary service, a servant, or implying obedience, devotion (John 15:15; Rom. 6:16).¹⁹⁸

The emphasis of the word δοῦλος is on performing the service of a slave or “serving as a slave.” Hence we have a service which is not a matter of choice for the one who renders it, which he has to perform whether he likes to or not, because he is subject as a slave to an alien will, to the will of his owner. In δοῦλος, the stress is rather on the slave’s dependence on his lord.¹⁹⁹ This is a fitting quote to describe the slavery metaphor:

The experience of enslavement was [a] perfect [illustration] for an ancient audience. Like a slave, the [Christian] convert experienced the violent psychological force of personal upheaval, the social dishonor of turning

¹⁹⁶ Ibid., 90, 93-94, 98.

¹⁹⁷ John Byron, *Slavery Metaphors in Early Judaism and Pauline Christianity: a Tradition-Historical and Exegetical Examination* (Tübingen: Mohr Siebeck, 2003), 146.

¹⁹⁸ Zodhiates, *The Complete Word Study Dictionary*.

¹⁹⁹ G. Kittel, G. W. Bromiley & G. Friedrich, eds., *Theological Dictionary of the New Testament*, vol. 2 (Grand Rapids, MI: Wm. B. Eerdmans, 1964), 261.

away from one's family and traditional culture, and the natal alienation of losing one's whole past identity – getting a new name, having to learn a new language and worldview, and forming new kinship relations.²⁰⁰

As difficult as it is to be identified as a slave, especially in light of the repulsive practice of the African-American slavery in American history, Paul reveals that Christ so identified himself in the form of a slave in order for those who believe in Him to be set free.

In the Christological hymn found in Philippians 2:6-11, the pre-existent Christ came in the form of a servant, suffered the humiliation of the cross, and willingly gave up His rights of divinity to offer salvation to humanity who were enslaved in their sins by accepting a position as a slave. He took the form or μορφή indicating the nature or character of something, with emphasis upon both the internal and external form;²⁰¹ He became truly a servant (Phil 2:7).²⁰²

The humility of Christ resulted in His exaltation as being Lord of all (Phil 2:10-11). Being a servant or slave of Christ then means the disciple is to acknowledge Christ as Lord, as Master, and as ruler over the life of the servant and the slave. This excellent quote by Murray Harris drives this declaration home:

When believers sing or recite the confession “Jesus is Lord,” we are affirming His absolute supremacy, not only over the physical and moral universe (Matt 28:18; 1 Peter 3:22), and not only over human history (Rom 9:5), not only all human beings (Acts 10:36; Rom 10:12), whether living or dead (Rom 14:9), not only over the church (Eph 1:22), but also over our

²⁰⁰ John MacArthur, *Slave: the Hidden Truth about Your Identity in Christ* (Nashville, TN: Thomas Nelson, 2010), 37.

²⁰¹ Byron, *Slavery Metaphors in Early Judaism and Pauline Christianity*, 157. Μορφή is more than just an outward appearance, it was also a designation of position and status.

²⁰² Louw and Nida, *Greek-English Lexicon of the New Testament*; Byron, *Slavery Metaphors*, 151. Philippians 2:7 can be traced to the obedient servant found in Isaiah 52-53 whose obedience, submission, and glorification are a prototype of Christ.

own lives as His willing slaves. The simple but critical point is that the two words “Lord” and “slave”, *Kyrios* and *doulos*, are correlatives.²⁰³

Since Christ is Lord and we are His possession (Gal 5:24; 1 Cor 6:19-20; Titus 2:14), the disciple is to be totally dependent upon Him (Phil 4:19), obeying Him (1 Thess 4:1-7), pleasing Him (Col 1:10), being accountable to Him (2 Cor 5:9-10) and receive rewards from Him (Col 3:24; 2 Tim 4:8).

It is clear from these passages why the disciple is to count the cost of following Jesus Christ, for to follow Him is to serve Him as Master and not just Lord; we live for Him and we die to the Lord because we belong to Him (Rom 14:7-9). We are to be in complete subjection unto the Lord for the servant and the slave’s identity is imposed by the owner who gives him or her His name.²⁰⁴

The key for the disciple in understanding our identification as a slave of Jesus Christ is our freedom from being a slave to sin (Rom 6:17-18), we are free from the world and its way of thinking, living, and being (1 Cor 7:22-23), Christ lives in the disciple (Gal 2:20; 2 Cor 5:15), we are His Children (Rom 8:14-17; Eph 1:5), He protects us and intercedes for us (Rom 8:26-28; 31-35), He conforms us to His image (Rom 8:29; Gal 4:19), and He gives us an inheritance that is eternal, even His Holy Spirit (Eph 1:3; 13-14).

By Jesus becoming a slave in order for the slaves of sin to be set free, we belong to Him, and He has not only set us from death, but to life, even eternal life: He has made us His children and He calls us His friend (Jn 15:12-17) who loves Him and thereby we love each other.

²⁰³ MacArthur, *Slave: The Hidden Truth about Your Identity in Christ*, 77.

²⁰⁴ Ibid., 79.

What is transformation and how do you measure it in the life of the believer?

In the N.T. the goal of the Christian life is to be like Christ and to be like Christ, we must embrace the need to be mature in Christ (Rom 8:29; 1 Cor 15:49; Eph 4:13-15; Col 3:9-10; 1 Jn 3:2). Maturity can be described as the notion of post-conversion growth and development (Col 1:28).²⁰⁵ It is also the need for the disciple to embrace transformation as not only a belief but a lifestyle (Rom 12:2; 2 Cor 3:18; 5:17; Gal 6:15; Eph 4:23-24; Col 3:4-17; Titus 3:5; 2 Peter 1:2-11).

Hull describes transformation as a product of two Greek words, meta- meaning moving from one place to another, and morphe- meaning to change, indicating in spiritual transformation we move from the person we are and continue to change by degree into the image of Christ (2 Cor 3:16-17).²⁰⁶

Samra acknowledges that Paul uses a variety of combinations in describing maturity in Christ as becoming like Christ, transformed into being like Christ, conformed into Christ.²⁰⁷ This interchange of words can result in different terms of transformation but all terms should lead to the disciple being like Christ. Transformation as described by the Greek word μεταμορφώ in Rom 12:2, means to change inwardly in fundamental character or condition, be changed, be transformed be changed into the same form (2 Cor 3:18). Christians progressively take on the perfection of Jesus Christ through the Holy Spirit.²⁰⁸

²⁰⁵ Samra, *Being Conformed to Christ in Community*, 3.

²⁰⁶ Hull, *The Complete Book of Discipleship*, 188.

²⁰⁷ Samra, *Being Conformed to Christ in Community*, 3.

²⁰⁸ Danker, *A Greek-English Lexicon*, 639–640.

George Barna declares that this spiritual transformation is different than just making a change, which he describes as temporal, short term, and superficial, but transformation is permanent, systematic, monumental in its impact, and radically redefines and shapes our present reality.²⁰⁹ He goes on to declare that transformation allows the disciple a chance to relate to God and when the disciple embraces transformation, he or she finds a renewed meaning and purpose to our existence, we go through the process of re-defining our self-image, and modify how we find and achieve fulfillment.²¹⁰

Paul describes this transformation as being a new creation or putting to death the “old man”, the old man representing our sinful nature and being resurrected into this “new man” represented by Jesus Christ (1 Cor 15:45; 2 Cor 5:17; Eph 4:22-24; Col 3:9-10).

Even though the believer in Christ is a new person through belief in Christ and the transforming work of the Holy Spirit, the believer lives out this reality between the “yet” and the “not yet”, between redemption due to the death of Jesus Christ and the consummation of His redemptive plan,²¹¹ or have not as yet obtained the eschatological hope that we will be like Christ in every way. In other words, even though we are transformed, how we live, what we are, and what we are becoming is a progression and a goal that believers’ are to strive for (Phil 3:10; 12-14).

²⁰⁹ Barna, *Maximum Faith*, 8.

²¹⁰ Ibid., 9.

²¹¹ Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid, eds., *Dictionary of Paul and His Letters* (Downers Grove, IL: IVP Academic, 1995), 629.

Gordon Fee states that through the action of the Holy Spirit in “transforming” believers, they no longer live in “conformity” to the present age, from which they have been delivered by the death and resurrection of Christ; the reason for transformation is conformation into the likeness of Christ Himself.²¹² Since the person united to Christ is transformed as a total being,²¹³ this transformation is revealed or measured by the fruit of the Holy Spirit that walks contrary to the flesh and desires of the “old nature” or the “old man” (Gal 5:16-26). This transformation cannot occur without the Holy Spirit and the submission or the “yielding” of the believer to the Holy Spirit (Eph 5:18). By this yielding the disciple does not conform or fit in with the pattern of this age or world, but is renewed or to be different from that form or pattern (Rom 12:2). Michael Gorman promoted a view that a mature disciple in the eyes of Paul would be inclusive of Christ-like characteristics: faithful obedience, voluntary self-emptying, self-giving love, life giving suffering, transformative potency, and hopeful expectation of resurrection/exaltation.²¹⁴

Philipps, in the *New Testament in Modern English* states Rom 12:2 in this manner:

Rather than allowing the world to “squeeze you into its own mold”, Paul told believers to be “transformed by the renewing of your minds.” From without there is a continuing pressure to adopt the customs and mind-set of the world in which we live. Although that influence must be rejected, that alone will never create the kind of change God has in mind for his followers. Real and lasting change comes from within. We must “let ourselves be transformed.²¹⁵

²¹² Gordon Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson Publishers, 1994), 602.

²¹³ Hawthorne, *Dictionary of Paul and His Letters*, 773.

²¹⁴ Samra, *Being Conformed to Christ in Community*, 54. 1 Cor 2:6-3:4 is a central passage for the concept of maturity in Paul.

²¹⁵ R. H. Mounce, *The New American Commentary: Romans* (Nashville, TN: Broadman & Holman, 1995), 232.

Paul challenges the transformed believer to walk worthy of the calling in which He has called us (1 Thess 2:12), to live in ways that please God (1 Thess 4:1), to have godly ethics attached to our confessions.²¹⁶ James Thompson offers an insightful listing of Paul's virtues and vices to avoid for the disciple of follower of Jesus Christ from avoiding sexual immorality to being merciless.²¹⁷ This is an indication that a disciple is to be a mark of difference or live a transformed life in an unconformed world.

Research Question Two: “Love God with all your...”

How can Christian counseling work together with spiritual formation to ensure a “wholistic” approach to discipleship?

James R. Beck declares that our biblical convictions tell us that we cannot be effective in our work as ministering to the human condition or suffering without attending to the spirit. We can do this with a merging of spiritual direction or formation and contemplative psychology.²¹⁸ With a myriad of issues not only facing the people in the world but the disciple in the pew, we cannot turn a blind eye to issues and needs that encompassed the total person not just spiritually, but relationally, emotionally, physically, and mentally.

Issues of marital discord, sexual abuse, lack of forgiveness, fatherlessness, domestic violence, substance abuse, depression, anxiety, abandonment and rejection, loneliness, and feelings of inadequacy are not just outside the church doors but living

²¹⁶ Hull, *The Complete Book of Discipleship*, 43.

²¹⁷ James W. Thompson, *Moral Formation According to Paul: the Context and Coherence of Pauline Ethics* (Grand Rapids, MI: Baker Academic, 2011), 91-93.

²¹⁸ James R. Beck, “Self and Soul: Exploring the Boundary between Psychotherapy and Spiritual Formation,” *Journal of Psychology and Theology* 31, no.1 (2003): 1.

actively in the lives of disciples who Christ declared are made free; possessors not only of eternal life but abundant life (Lk 4:18; Jn 8:36; 10:10).

In the church, the body of disciples are called to bear each other's burdens, restore the oppressed and those we are struggling, and to help each other become whole and complete in Jesus Christ (Gal 6:2; Col 2:28; James 5:16; 2 Jn 3). The church then must be a central place for healing, restoration, accountability, and maturity. It is a place where Christian counseling is embraced which is a belief that the care of the soul and cure of the soul is the work of God—a process of spiritual formation and discipleship.²¹⁹

It is through Christian counseling, defined as a triadic healing encounter with the living Christ, facilitated by a helper who assist this redemptive, healing process, helping another get unstuck and moving forward on the path to spiritual maturity and psycho-social health.²²⁰ This path to spiritual and psycho-social health can be accomplished through “discipleship counseling” defined as an attempt to meet people where there are and to help them resolve their personal and spiritual conflicts so that they can be established alive and free in Christ.²²¹

Discipleship counseling is based on a biblical worldview that views humanity through God’s eyes as broken vessels without Him and relies on the Word of God and His Spirit to facilitate the healing process in the believer. It is an understanding that we all have fallen short in one way or another, that we have a new identity in Him as His children; we are striving to be like Him(Rom 3:23; 8:14-16; Phil 3:12-14).

²¹⁹ Timothy Clinton and George Ohlschlager, eds., *Competent Christian Counseling* (Colorado Springs, CO: WaterBrook Press, 2002), 31.

²²⁰ Tim Clinton, Archibald Hart, George Ohlschlager, *Caring for People God’s Way: Personal and Emotional Issues, Addictions, Grief, and Trauma* (Nashville, TN: Thomas Nelson, 2005), 16.

²²¹ Anderson, *Discipleship Counseling*, 14.

This form of counseling helps the disciple to know themselves by first knowing who God is. Karl Barth stated this, “We cannot even know who we are without first looking to God.”²²² We find our identity in who loves us and we find our value that God loves us in spite of our brokenness, and because of His love and the fact that He cares for us, we then can embrace the need to be transparent before Him, revealing our inner wounds in order for us to be made whole. Ronald Fairbairn, one of the first of the object-relations schools, stated bluntly that “our self faces death if we do not see our self-greeted and loved as a uniquely valuable person.”²²³ George Gallup and Timothy Jones produced a survey that 82% of American desires an intimate relationship with God.²²⁴

The embrace of discipleship counseling or Christian counseling helps the disciple develop an intimate relationship with not just their God, but their heavenly Father, who helps them with “every issue” whether mind, body, soul, and spirit. Our Father helps us even through the wounds of relationships, defined by Dr. Tina Dayton as relationship trauma, a kind of trauma of emotional and psychological pain that occurs within the context of relationships.²²⁵

Dayton declares, “Because we experience and hold emotions in our bodies, relationship trauma impacts both the mind and our emotional or limbic system in ways that can last for many years after the stressor is removed.”²²⁶ Many believers are in

²²² Ann Belford Ulanov, *Religion and the Spiritual in Carl Jung* (New York: Paulist Press, 2000), 17.

²²³ Ibid., 63.

²²⁴ Clinton, *Caring for People God’s Way*, 13.

²²⁵ Tian Dayton, *Emotional Sobriety: from Relationship Trauma to Resilience and Balance* (Deerfield Beach, FL: HCI, 2007), 69.

²²⁶ Ibid., 69.

bondage to traumas that have occurred in their past and are struggling everyday to receive the deliverance they so desperately seek. Attachment theory is a method that could be helpful in alerting the disciple of how they “do” intimacy and how they relate to others in both horizontal relationships with each other and their vertical relationship with their heavenly Father.²²⁷

Through the addition of Christian counseling in the goal transformation, maturity, and growth, the believer understands the concept of surrender and the inability of their own resources to provide lasting change and transformation (Rom 7:14-25; 12:1-2; 2 Cor 12:9-10; Gal 5:24-25).

A disciple of Jesus Christ is committed to a lifelong process of growing in obedience to his Master’s commands and, by doing so, becomes like Him, thinking like Him, and living like Him. We are to help each other along this process because when we are making disciples, we are counseling one another. This quote says it best:

The emphasis on discipleship is so central to the teachings of the New Testament and so basic to the Christian way of life that it cannot be ignored when a Christian enters counseling or helping relationship. Helping that leaves out the spiritual dimension ultimately has something missing. It may stimulate good feelings and help people cope with stress, but it does nothing to prepare people for eternity or help them experience the abundant life here on earth- an abundance that only comes with commitment to Christ.²²⁸

We must not forget, even in Christian counseling or discipleship counseling that addresses the material, emotional, psychological, social and relational needs of the disciple, Jesus Christ is the only answer to lasting and transformational change.

²²⁷ Inge Bretherton “The Origins of Attachment Theory: John Bowlby and Mary Ainsworth,” *Developmental Psychology* 28, no. 5 (September 1992): 759-775. Attachment theory is the joint work of John Bowlby and Mary Ainsworth that is insightful in determining how we learn intimacy and relationship through the development of the infant-mother attachment patterns.

²²⁸ Clinton, *Competent Christian Counseling*, 35.

How can the need for emotional and relational counseling be encouraged within the discipleship community?

The question of how “spiritual counseling” and psychology can work together to promote healing was also posed by email interview to site team member, Dr. Marcia Lucas,²²⁹ who submitted the following remarks:

Discipleship models are helpful to bring a new sense of well-being by combining in synergy the new approaches of spiritual therapy with more traditional psychotherapy in the following ways: Spiritual therapy is the way in which God and religion are used by the leaders of the faith community as they interact with the individuals. The scientific community sometimes calls spiritual healing Persuasion Psychotherapy (Kalila Bergman). This is a more contemporary modality in healing the emotions. Spiritual therapy is a rapidly growing approach to treating the whole person, body, mind and soul. Many people believe in a "higher power" or God. This form of therapy focuses on tapping into the core being system of an individual. For example, sometimes people suffering from depression may undergo spiritual therapy from a discipleship program with trained clergy in this modality. From this perspective a depressed individual suffering from self-sabotaging behavior can be greatly assisted by discipleship methods of treatment to refocus the individual to become the person they were intended to be. In spiritual therapy the focus is on less traditional methods of exploring the deepest part of the self by utilizing religious writings, prayer, devotional experiences with their faith community. Spiritual therapy strives to connect the body, and mind with the soul and to create a sense of oneness between all three so that the individual may live in harmony with the external world. The discipleship modality uses this in its purest form in harmony with psychotherapy which creates a new sense of a healthier well-being. To further support the premise that spirituality and psychotherapy are synergistic, we must review Freudian psychoanalysis as the origin of all psychotherapy. Recently, in psychotherapy, there has been a rapid growth in the field to address issues of spirituality as more than just expressions of neurosis. Despite the disagreement and lack of widely shared approaches to this matter, spiritual beliefs are healthy coping skills, offering a social support system, the ability to find meaning and purpose in life which provides comfort in times of grief and loss, and a strong ethical code. Therefore one

²²⁹ Dr. Marcia Lucas is the dean of counseling at Nyack University and has intensive knowledge in this area. Dr. Lucas referenced this work to formulate her reply. Sophia Adamson and Ralph Metzner, “The Nature of the MDMA Experience and its Role in Healing,” *Psychotherapy & Spiritual Practice* 10, no.40 (Spring 1988): 59-72.

can postulate the need of the faith-based discipleship model to bring an innovative healing approach to those who have spiritual core beliefs that must be addressed in their holistic healing. In summary, it can be supported that when an individual has a realization of the spiritual core of well-being, there is a new paradigm of combining spirituality with traditional psychotherapy.

It does appear as believers, we should not overlook the value of Christian counseling and psychotherapy in the healing process. Our God has made us as mind, body, and soul, He made us complete and desires for every aspect of our being to be whole.

H.L. Mencken states, “The average man does not want to be free. He simply wants to be safe.”²³⁰ By understanding our own failings, traumas, hurts, and pains, we can then give grace to others as we too, are recipients of this same grace; being a safe place for fellow sufferers and fellow followers.

What educational models can be useful in the transformational discipleship model?

Besides the educational models and theories listed by Pastor Henry Kwan in the training of the leadership team found in Chapter 3, the following are some other models that can be applied to this transformational discipleship model:

- Holistic Learning - Holistic education attempts to educate the whole person that includes the intellectual, emotional, physical, social, aesthetic, and spiritual.

Progressive education and humanistic education is focused on the first five factors but not the spiritual. Holistic learning pursues wholeness through a sense of community in order to foster a sense of care amongst the community.²³¹

²³⁰ Clinton, *Why You Do the Things You Do*, 15.

²³¹ John P. Miller, ed., *Holistic Learning and Spirituality in Education: Breaking New Ground* (Albany: State University of New York Press, 2005), 2.

Interestingly, South Korea appears to be a major component of this model.²³²

Holistic learning also is not afraid of engaging the emotions or the embrace of “feelings” in the learning environment. Matter of fact feelings are promoted in Holistic learning for feelings are considered important because we learn more easily and remember those things we are really interested in. Miller declares, “There is a new dawn in which among many persons of the central importance of feeling is an act of knowing itself , Sloan declares, “to neglect the care of the feeling is to damage, perhaps irreparably, one of our major sources of knowledge,” and Georg Kuhlewind declared feelings can become “cognitive organs.”²³³

- B.F. Skinner’s Operant Conditioning – Skinner’s research indicated that the important event in changing behavior, whether that of a baby or a scientist, is the outcome produced by action. In Skinner’s view, learning is behavior change. As the subject learns, responses increase, and when unlearning occurs, the rate of responding falls.²³⁴ In operant conditioning, the desired behavior is “shaped” by the environment;²³⁵ this theory can be transactional in nature providing rewards for desired behavior.

²³² Ibid., 3-5. South Korea has become one of the centers of activity for holistic education in Asia and Professor Bok Young Kim is one of the leaders of this movement there.

²³³ Ibid., 37. Miller also introduces Scottish philosopher John Macmurray: who promoted emotional rationality and Daniel Goleman who made popular the notion of “emotional intelligence.”

²³⁴ Margaret E. Gredler, *Learning and Instruction: Theory into Practice*, 4th ed. (Upper Saddle River, NJ: Prentice Hall, 2001), 87, 89.

²³⁵ Jess Feist and Gregory J. Feist, *Theories of Personality*, 7th ed. (New York: McGraw-Hill Humanities/Social Sciences/Languages, 2009), 450.

- Christian Education model – the threefold goal of Christian Education is to teach learners to think “Christianly”, act in obedience to God’s will, and to have hearts that love God and people.²³⁶ This model not only promotes the authority of the Bible text to be followed but the person of Christ to be imitated into the life of the learner.
- Existentialism – emphasizes the inner search for meaning for one’s own existence in the realization of authentic personhood. This theory offers learning activities focused on the human condition in order for the individual to find their own being. The curriculum for this model includes opportunities for introspection and reflection.²³⁷
- Transformational learning model – This model has as its origins, Jack Mezirow, who designed an adult program for women that advocated when the learner is critically aware of the context- biographically, historically, culturally – of their beliefs and feelings about themselves and their role in society, the women or the learner could effect change in how they arrived at their assumptions and expectations.²³⁸ Adulthood in this model is a transformative process where the reframing of our values, interpretations, and ideas are a part of maturity. Patricia Cranton declares adults have acquired a coherent body of experiences—

²³⁶ Robert E Clark, Lin Johnson, and Allyn K Sloat, eds., *Christian Education: Foundations for the Future* (Chicago: Moody Publishers, 1991), 269.

²³⁷ Robert W. Pazmiño, *Foundational Issues in Christian Education: An Introduction in Evangelical Perspective*, 2nd ed. (Grand Rapids, MI: Baker Academic, 1997), 118.

²³⁸ Jack Mezirow, *Learning as Transformation: Critical Perspectives on a Theory in Progress* (San Francisco: Jossey-Bass, 2000), xii, 3-4. Transformation theory is becoming critically aware of one’s own tacit assumptions and expectations and those of others and assessing their relevance for making an interpretation.

associations, concepts, values, feelings, conditioned responses—frames of references that define their life world.²³⁹ This model then helps us use these experiences to help us define our world.

Interesting quote in summing up the various educational models and theories as stated by Douglas Sloan: “Every educational practice implies some underlying image of the human being. When examined, many of our modern educational assumptions and practices imply imagines of the child and of the adult as essentially other than human- merely an animal to be socialized, a computer to be programmed, a unit of production to be harnessed and utilized, a consumer to be won, and others.”²⁴⁰

In other words, there is no perfect model of education, other than in my biased opinion, the biblical model, but each model has its merits and a hybrid approach can pull these merits together to help facilitate the learning environment.

Research Question Three: “No man is an Island”

In what ways can we help the adult learner learn and how best to foster an atmosphere of putting this knowledge into action?

Robert Clark lists several distinctions of the adult learner: they are self-directed, have a reservoir of experiences, more acceptant of changing social roles or positions and related tasks, and have an expectation to use knowledge as an immediate application.²⁴¹ He advocates in dealing with the adult learner that it is wise to include the learner in diagnosing their own needs, determine how to meet their needs, and design a curriculum

²³⁹ Patricia Cranton, *Transformative Learning in Action: Insights from Practice* (San Francisco: Jossey-Bass, 1997), 5.

²⁴⁰ Miller, *Holistic Learning and Spirituality in Education*, 27.

²⁴¹ Clark, *Christian Education: Foundations for the Future*, 267.

that is inquiry-oriented, in order to promote accountability and a fire wall against “passive education that develops a ‘sit’ and ‘soak’ posture towards learning.”²⁴²

Stephen Brookfield offers advice to the “authentic teacher” in fostering an atmosphere conducive to adult learning: “From the student’s perspective, viewing the teacher as both an ally and an authority is an important component of successful learning.”²⁴³ He goes on to say that the students want to know that the teacher stands for something. The teacher’s credibility, trust factor, and being “straight” with them, helped them get something important, is what made the teacher and the teaching more effective and memorable.

Narrative learning also has great appeal to the adult learner for they are used to telling their life experiences, both positive and negative, providing a fertile atmosphere to share, grow, and learn. Narrative learning is not a new concept: stories or folklore consisted of customs, tales, or sayings that typically were preserved orally among people. Several cultures explained events in the natural world by creating myths, for example gods and goddesses were responsible for events in the natural world and human events.²⁴⁴

In a multicultural setting, narrative learning can help promote biblical truth in the telling of the stories of the Afro-Asiatic people found in scripture (i.e. Num 12:1; 1 Kgs 3:1). Curtiss DeYoung declares, “It seems very reasonable to assume the ancient Hebrews, as well, as the Jews of the New Testament, were an Afro-Asiatic people who today would be considered people of color.”²⁴⁵

²⁴² Ibid., 268.

²⁴³ Patricia, Cranton, ed., *Authenticity in Teaching: New Directions for Adult and Continuing Education* (San Francisco: Jossey-Bass, 2006), 5-6.

²⁴⁴ Gredler, *Learning and Instruction*, 5-6.

It is important for all people to see their heritage within the “Holy Writ” in order to help identify and relate to their own culture, ethnicity, and connectivity to God and all humanity as a whole. It is important that people can relate the biblical story to their story and see themselves in the text. Jesus was a master Storyteller and used parables as a teaching method to explain “applicable” truth. Gordon states, metaphors are also very useful, “Metaphor is ever-present as a tool for changing ideas and affecting behavior.”²⁴⁶ Narrative learning is a great tool in helping the adult learner “learn” and “apply” knowledge.

What role do small groups play in the discipleship process?

A small group brings with it many benefits in promoting an atmosphere of transformational discipleship. It can help people discern and meet individual needs, allows the individual to find acceptance and care, can promote evangelism and discipleship, help people grow in their spiritual maturity and formation, recognize the gifting of the individual in the community of believers, help in discerning ministry tasks and assignments, and lastly, raise a person’s self-esteem and confidence, while developing a sense of belonging, accountability, and community.²⁴⁷

John Wesley, the founder of Methodism, was on to something when he started the class meetings or small groups. This helped immensely in forming accountability groups

²⁴⁵ Wilkerson, *Multicultural Religious Education*, 131.

²⁴⁶ Clinton, *Competent Christian Counseling*, 376.

²⁴⁷ Clark, *Christian Education: Foundations for the Future*, 511-514. Clark lists seven types of small groups: Contact groups, Evangelism groups, Nurture groups, Growth Groups (Transformational Discipleship), Support Groups, and Service/Mission Groups, The Satellite Group, 515-517.

and held the members responsible for sanctification and transformation to be an active part in the lives of the church.²⁴⁸

I believe the writer of Hebrews warned of not forsaking the assembling of ourselves within the community of believers so that we can encourage each other in prayer, intercede on behalf of each other, and build the faith of the community when we see our prayers for each other come to fruition (Heb 10:25). Schnase declares that belonging to the faith community helps sustains us through difficult situations in life.²⁴⁹ Benner states, “Whether the activity is called discipling, mentoring, or offering spiritual counseling no Christian tradition relies wholly on the individual soul connecting to God in a manner not supported by others.”²⁵⁰

Bill Hull also promotes the “small group” as the best environment for disciple-making and list the following criteria for the discipleship group:²⁵¹

- Only people, who make a commitment to make the meetings, participate in training, and willing to be held accountable, can join the group.
- The group must be small enough to avoid spectators but large enough to offer variety.
- The group must meet often and long enough for re-enforcement, accountability, and building relationship.
- The group must teach basic skills and tools to foster spiritual growth and transformation: bible study, prayer, and outreach.

²⁴⁸ Robert Schnase, *Five Practices of Fruitful Living* (Nashville, TN: Abingdon Press, 2010), 71.

²⁴⁹ Ibid., 77.

²⁵⁰ Benner, “Nurturing Spiritual Growth.”

²⁵¹ Hull, *The Discipleship-Making Pastor*, 283-292.

- The group must last long enough and be demanding enough to help identify and develop new leaders, allow group assessment, and mentoring.

It is through the communal or small group process, we can help foster transformation within the community, Jesus ministered to the crowds, to small groups of disciples, and to His inner circle; this model of small group ministry allows a transformative relationship to develop through the community of believers.²⁵² Jack Mezirow's colleague at Columbia, Stephen Brookfield, richly described and illustrated how transformation happens through discerning, exploring, and challenging one's assumption about self, society, and reality.²⁵³ This transformation is best fostered within the community of transparent, like minded, committed pursuers of transformation.

What role does mentoring play in the transformation process?

Daloz declares “If mentors did not exist, we would have to invent them. The mentor is concerned with the transfer or transmission of wisdom... they take us on a journey and in a sense they are guides because they have been there before.”²⁵⁴

An interview via email was conducted on January 3, 2102 with site team member, Minister Val Gittens,²⁵⁵ who has been counseling in the area of pre-marital and marital counseling for approximately ten years along with individual counseling and family

²⁵² Malphurs, *Strategic Disciple Making*, 72. The Church's Methods for Making Disciples: the church (Peter) preached to the crowds (large groups), the church met in large houses (medium-sized groups), the church met in smaller houses (small groups), the church ministered one-on-one (individually).

²⁵³ Laurent A. Daloz, *Mentor: Guiding the Journey of Adult Learners* (San Francisco: Jossey-Bass, 1999), 134.

²⁵⁴ Ibid., 17-18.

²⁵⁵ Minister Val Gittens has counseled Christian believers at the Greater Allen A.M.E. Cathedral as well as the New Peoples Church of New York. She has various Counseling certificates with the Association of Christian Counselors and will graduate with the class of 2013 with a Bachelor of Science in Psychology with a focus on Christian Counseling from Liberty University. She referenced the following works: G. Collins, *Christian Coaching*, 2nd ed. (Colorado Springs, CO: NavPress, 2009) and T. Clinton and R. Hawkins, *The Quick Guide to Biblical Counseling* (Grand Rapids, MI: Baker Books, 2009).

counseling. Following is her insights on how to encourage mentoring and spiritual guidance within the discipleship community:

We must begin by looking to God's Word. Jesus was a teacher and a preacher, but He was also an effective counselor. He talked one-on-one to the woman at the well. He counseled Martha about her busy lifestyle and talked tenderly to a woman caught in adultery. Late one night He helped Nicodemus with his spiritual struggles. Jesus often talked with people privately, shared their hurts, gave encouragement, and guided as they coped with their problems. Sometimes He helped people find forgiveness. He asked questions, listened carefully, and told stories that left people free to draw their own conclusions. When two of His followers were grappling with their grief and confusion on the road to Emmaus, He spent time with them, listened to them, and showed them what Scripture said about their uncertainties. In the Early Church and throughout the New Testament, we see personal helping modeled and encouraged. Paul, for example, gave sensitive guidance and mentoring to Timothy. Barnabas was a consistent encourager. The Epistles overflow with principles for living, guidelines for solving problems, and instructions for specific people with tension in their lives. More than 50 times we read "one another" passages: "Bear one another's burdens"; "encourage one another"; "care for one another"; "be kind to one another"; "serve one another." Of course these words are not directed just to counselors. These instructions are for all Christians, but they are teachings that encourage the type of help, support, and care giving that counselors or mentors have the calling, time, and special training to provide.

She goes on to declare, that as believers we should embrace our role as helpers and mentors who are being helped by our Advocate, the Holy Spirit, to live the life of Christ within us. If we truly love one another, we must embrace helping each other out of the pits of life, and also, foster an atmosphere, not of judgment and condemnation, but of transparency and love.

Whether we call mentoring, shepherding, or the term "spiritual parenting,"²⁵⁶ as modeled by the Apostle Paul as it relates to Timothy, mentoring is essential for growth and leadership: where Paul models before his protégé the example of remaining steadfast

²⁵⁶ Discipler Training International, "A Biblical Model for Spiritual Parenting," <http://www.disciplers.org/discipleship.shtml> (accessed August 30, 2011).

in his relationship with God, how to care for the disciples in the church, how to be a role model for other believers, and how to stand on the word of God; he also gives him instructions as a father would give to his child (1 Thess 2:3-13; 2 Tim 2:2).

The process of a mature believer leading another to a place of transformation, a place they may have not been before, is the process of mentoring which will in turn make a transformational leader, a leader that changes and transforms people.²⁵⁷

In what ways can the spiritual disciplines facilitate the transformational process?

The Apostle Paul challenged believers to train themselves to be godly, in other words, in order for us to live this transformational life out in the real world, it is going to take both grace and effort; grace because human effort alone cannot bring about an inner transformation with the Holy Spirit and effort, we must apply and submit to God by using the tools of spiritual discipline to enact real change in our lives (1 Tim 4:7).

Scripture offers many examples of the practice of the spiritual disciplines, especially in the life of Jesus Christ: silence(Matt 4:1-11),solitude-(Mk 1:35), prayer-(Lk 6:12), submission-Jn 5:18-37), humility(Phil 2:5-8), obedience(Lk 22:41-42),sacrifice-(Heb 10:9-10), study(Lk 2:41-52), and worship(Jn 4:21-24). If then Christ lived a life of discipline, as His disciples, we are also to embrace the spiritual disciplines.

Richard Foster's work on the inner, outer, and corporate spiritual disciplines²⁵⁸ has brought what Dietrich Bonhoeffer called the "new monasticism," a return to the old practices of the monastic fathers to ensure a transformed life. He stated "the renewal of

²⁵⁷ Peter Guy Northouse, *Leadership: Theory and Practice*, 4th ed. (Thousand Oaks, CA: SAGE, 2007), 171.

²⁵⁸ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (San Francisco: Harper & Row, 1988). Foster list 12 such special disciplines: prayer, meditation, study, fasting, solitude, simplicity, guidance, celebration, worship, submission, service, and confession.

the church will come from a new monasticism, which will be nothing like the old.”²⁵⁹ These monastic principles embraced a life of godliness as a discipline, fasting and prayer, modeled the spiritual disciplines of Christ, communal accountability, and a life of service to others.²⁶⁰

Phillip Spener, the father of Pietism, whose works include the *Pia Desideria*, looked to restore a heart and passion for God in the midst of straight orthodoxy. He promoted a healthy focus on self-spiritual disciplines and listed norms for growth: read scripture in small groups or collegia pietatis, read scripture from cover to cover to understand the way they were written, minister to each other as believer priests, hold each other accountable to live out the word and keep each other in our commitments to God, and conduct oneself well even with those we disagree with.²⁶¹

It then is essential for the disciple to engage in the practice of the spiritual disciplines to enact transformation in the life of the disciple. Donald Whitney offers that the spiritual disciplines are the God-given means we are to use in the Spirit-filled pursuit of godliness or Christ-likeness.²⁶² Bishop Polycarp declares, “A life of discipleship is a life of discipline.”²⁶³ Lastly, Dallas Willard offers this quote on the need for the disciple to be engaged in the spiritual disciplines to live a life of godliness or devotion to God:

My central claim is that we can become like Christ by doing one thing – by following Him in the overall style of life He chose Himself. If we have faith in Christ, we must believe that He knew how to live. We can,

²⁵⁹ Hull, *The Complete Book of Discipleship*, 83.

²⁶⁰ Ibid.

²⁶¹ Ibid., 99-100.

²⁶² Donald S. Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs, CO: NavPress, 1997), 17.

²⁶³ Hull, *The Complete Book of Discipline*, 79.

through faith and grace, become like Christ by practicing the types of activities he engaged in, by arranging our whole lives around the activities he himself practiced in order to remain constantly at home in the fellowship of His father.²⁶⁴

²⁶⁴ Whitney, *Spiritual Disciplines for the Christian Life*, 21.

CHAPTER 6 **“PRESSING ON TO THE MARK”** **MINISTERIAL COMPENTENCIES**

The Process

The members of the Site Team along with leaders within the NPC congregation were issued the categories in which to evaluate my competencies. Involved in this process were members of the Site Team: Pastor Henry Kwan, Pastor Paul Leacock, Dr. Marcia Lucas, and Minister Val Gittens. Members of the NPC leadership team were Deacon Eugene Lee and Deacon Brain Fortson. I have chosen two competences in which to grow in the areas of an Administrator and a Spiritual leader.

Competences Chosen for Development

As ADMINISTRATOR: To educate and apply organizational management and long range planning to further the church’s mission and longevity.

Strategies:

A. I will attend the NYC Leadership Fellows program class of 2012 that will educate me on various practical organizational principles.

The leadership Fellows program was designed by the New York Leadership Center to increase the leadership effectiveness of ministry and marketplace leaders. Dr. Mac Pier serves as the president of the NYC Leadership Center and Dee Ann Boyd serves as the Leadership Fellows director. Rupert Hayles serves as the curriculum contributor.

This was a highly interactive 9-month course (10/20/11-6/7/12) to foster innovation as best practices are taught by seasoned leaders. The training focused on strategic planning, financial management, leadership formation and many other topics encountered in running an effective organization. Featured speakers included authors, leaders in Fortune 500 companies, and corporate trainers. We met at the Fifth Ave Presbyterian Church, 7 West 55th Street, New York, NY, once a month on Thursdays from 1-5pm. Highlights from the course:

- Tim Keith - 11/10/11- Vision informs missions which develops strategy.
Vision is not a road map but inspirational. Mission sets focus, who we are, the target audience, culture, and sets tone for those who engage your church.
- Mark Riesenber - 12/1/12- Time management - 80% of your productivity comes from 20% of your activity. We must learn to prioritize our activity; the most relevant things are the ones that need to get done. Sometimes doing all of that is on the “to do list” does not mean you are productive. The goal is to be clear on your top priorities.
- Rupert Hayles - 03/15/12- Emotional intelligence - the ability to use your emotions to help you succeed in the environment that we are in. Based on a survey only 33% of successful management is based on technical expertise, 67% is due to Emotional Intelligence.
- Terry Smith – 05/17/12 - Exponential leadership - Internationalize a leadership culture. Make leadership a moral obligation to a sense of excellence and a moral obligation of leading others to an abundant Christ

centered life (Jn10:10).Leadership is about accepting responsibility to inspire people in all kinds of way.

At the end of the nine month course, I had to submit a four year timeline called the “Mission to Measurement Plan” in which to lead NPC in its vision and mission. The leadership team at NPC was very active in this process and helped me become a better leader by empowering the team to take personal and collective ownership of our church. I would highly recommend this course to leaders who are looking not only for transformation in their organizations, but transformation as a leader. For further info: www.NYCLEADERSHIP.COM.

Evaluation

A. I will evaluate three months after the completion of the program, how much of the program principles I have implemented.

The training from the Leadership Fellows program helped profoundly in changing our church from a “group culture” to one that embraces our mandate to be a “church” that is engaged in our kingdom mandate to “make” disciples. Following the principles of Terry Smith’s “Exponential Leadership” and Jesus’ model of leadership in selecting the “inner” leadership team of Peter, James and John, I selected three leaders out of the leadership body at NPC to help formulate and share the burden of leadership and pursuing our vision.

The team became the “Joshua Team” consisting of Sister Jeanne Kwak, Deacon Brian Fortson, and Deacon Eugene Lee. This is the same team that is listed as my leadership team for this project. The Joshua Team worked hand in hand with me in the following areas:

- Helped define our missional “identity”- We were able to redefine our identity as NPC, “a place where it is impossible not to grow.” This new identity was directly related to this Transformational Discipleship project.
- Broke the “Group Culture”- The Joshua Team, at my direction, led a church meeting with the members of the Church to challenge them to take ownership of our church and to break the group mindset that has been a barrier to church growth and relational transparency.
- Helped me model what a relationship with Christ is to look like, challenged the church to stay on vision, led the Fire Group teams to ensure connectivity, and help me hold other leadership members accountable to their commitments.
- Accepted the challenge to use their spiritual gifts in the areas of preaching, teaching, administration and the like. Every member of the team has either led a Transformational Discipleship process class, led bible study and P3, or preached a sermon during Sunday worship.

Lastly, the Joshua Team is leading our Church in the 30 Day Church Challenge devotional that seeks both spiritual and numerical growth for our church and ensuring we are staying current on our four year Mission to Measurement timeline.

B. I will receive feedback from the leadership team of my effectiveness in transferring the principles I have acquired from the leadership Fellows Program.

The Joshua Team and I met for a period of four months from March 2012 to September 2012 to discuss our mission and implementation of our timeline. During these meetings, I

received the following feedback from the team regarding my leadership and the Fellows' training: They thanked me for leading the Church through some difficult seasons and appreciated my leadership and re-structuring the church organizational structure. What was important to them was the fact that I was not afraid to challenge them consistently and love them enough to persevere through resistance. The Joshua Team was a great initiator to get the church moving and they now see light at the end of the tunnel to a transformed church. Their concerns were to not lose momentum in the pursuit of both spiritual and numerical growth of the church, to stay focused on our timeline, and the need to be held accountable.

C. I will examine the various leadership models found in *Leadership: Theory and Practice* by Peter Northouse along with other resources and I will identify the leadership or leadership models that work best with my personality and gifting.

The Transformational model is one that I believe best fits my leadership style because of its reliance on the building up of others, the humility to place the needs of others above my own, the willingness to forego selfish ambition and the need to drive the organization to great heights even when the credit is to be shared.

Peter Northouse declares transformational leadership as one that is authentic; it is a leadership that provides the answer to the insecurity, the need for edification, and direction that people are looking for.²⁶⁵ It is a leadership that is transparent, leads from conviction, not attempting to be a mirror image of another, and its actions are based on

²⁶⁵ Northouse, *Leadership*, 205.

the leader's values.²⁶⁶ It is the leader values that best shapes the values of the organization or ministry and the leader's behavior best communicates the importance of these values or belief systems to the ministry.²⁶⁷

I also believe Bill George is correct in assessing the authentic or transformative leader approach as the willingness to serve one another because of our sense of purpose, strong discernment of right and wrong actions to take, the desire to build transparent and healthy relationships, and a fire for the vision and mission they are assigned to accomplish.²⁶⁸

A great definition of a transformational leader are those who are able to divest themselves of power and invest this power into their followers is such a way that they are empowered, with the leader themselves receiving the greatest power of them all; the reproduction of themselves in others.²⁶⁹ This reproduction is what I am beginning to see at NPC, a reproduction not of myself, but a model for the congregants to follow as I follow Jesus Christ; the most authentic and transformational leader that walked this earth.

The transformational leadership model is the way to lead for it can be stated that pastors who are transformational leaders find the most fulfillment and satisfaction in comparison to those who model a transactional leadership style.²⁷⁰ Paul encouraged those he led to follow me as I follow Jesus Christ, in other words; imitate the Christ in me and be transformed (2 Thess 3:7, 9). Scripture also encourages us to imitate the faith of our

²⁶⁶ Ibid., 207.

²⁶⁷ Ibid., 41.

²⁶⁸ Ibid., 211-121.

²⁶⁹ Ford, *Transforming Leadership*, 15.

²⁷⁰ Kirkpatrick Cohall and Bruce Cooper, "Educating American Baptist Pastors: A National Survey of Church Leaders," *Journal of Research on Christian Education* 19, no. 1 (2010): 45.

spiritual elders or leaders (Heb 13:7). This reproduction or imitation is quite simply discipleship; teaching or leading others to passionately follow the Master in every area of our lives.

Ford calls Jesus the model leader, for a leader is to be birthed in character and one driven passionately by the mission.²⁷¹ This pursuit of the mission does not shrink from the authority a leader is to possess to enact transformation but it is an authority without pushiness. I believe transformational leaders influence people to follow and their character exhibits an authority that does not have to shout from the mountains that I am in control.

Servant leadership is the basis of authority or compassionate power at its best because it serves. It identified with those we lead and willing to take the risk of leadership, the risk of transparency, the risk of pushing people to where they are unwilling to go, and to at times walk alone by faith for the benefit of others. A Chinese proverb states this about a good leader: when his work is done, his aim is fulfilled, the people will say, “we did this ourselves.”²⁷² The goal of transformational leadership is to empower the people to have accomplished the mission themselves, using gifts they may have not realized and reaching heights they did not dare to pursue.

Rima also declares the transformational leader must not only lead themselves but be engaged in their own soul care and must identify their values, be able to articulate their values, and be willing to explore their values.²⁷³ We must be able to ensure those we

²⁷¹ Ford, *Transforming Leadership*, 33.

²⁷² Ibid., 139.

²⁷³ Samuel Rima, *Leading from the Inside Out: The Art of Self-Leadership* (Grand Rapids, MI: Baker Books, 2000), 43-47.

lead what is important to us, revealing our “non-negotiables” but with a willingness to be flexible regarding values and traditions that are different than our own.

As SPIRITUAL LEADER: To develop my spiritual dependence on God to lead and shepherd His people and to promote my personal spiritual transformation.

Strategies:

- A. I will read *Spiritual Formation: Following the Movements of the Spirit* by Henry Nouwen and other works as it relates to the spiritual discipline of prayer.

There is no doubt, even in my spiritual life, of the immense benefit of being in fellowship with God in prayer. I have found that the more I engage God in prayer the more my love and appreciation for Him grows, the more the depth of my knowledge about Him increases, the more discernment and spiritual power rests upon me, and the more my love blossoms for those I serve in ministry.

The benefit of prayer is not an argument that I wrestle with, it is the time I spend in prayer that is an embarrassing conflict that I have been engaged in for years and it does not appear as of yet I am winning the battle; a battle of the flesh that seems to find distraction the norm and a lack of urgency it's bedfellow.

There are many definitions and admonishments concerning prayer, for instance, Nouwen declares prayer to be a discipline that is intentional, concentrated, and a regular effort to create space for God.²⁷⁴ Nouwen is careful to acknowledge the “busyness” of

²⁷⁴ Henri J.M. Nouwen, *Spiritual Formation: Following the Movements of the Spirit* (New York: HarperOne, 2010), 18.

life, a life filled with the distractions that preoccupy our lives; the things to look at, listen to, talk to, worry about, and he questions how do we focus?²⁷⁵

He admonishes us to waste time with God, to seek His kingdom and all the things that we worry about, that we will have (Matt 6:33-34). Nouwen declares we cannot just think of prayer as just being useful to us, it must become free to waste a precious hour with God in prayer instead of focusing on the results of prayer, the spiritual benefits of prayer, the insights we gain, and the divine presence that we feel, for prayer is being “unbusy” with God.²⁷⁶

Richard Foster declares that “prayer catapults us into the frontier of the spiritual life.”²⁷⁷ He states that prayer is a discipline that is the most essential because it ushers us into perpetual communion and fellowship with God.²⁷⁸ This communion and this fellowship with God will cause us to change, for prayer not only changes things but it changes us.

Prayer also is to live. No living creature can live without breathing, as well as a Christian, in order to be alive in the spiritual must also breathe by His Spirit and prayer is just one of the ways we breathe. John Hyde or “Praying Hyde” knew the secret to the life of a believer, for to breathe was to pray.²⁷⁹ There is also a science or pedagogy of prayer, to name a few, in which each has its own way of praying:²⁸⁰

²⁷⁵ Ibid., 18.

²⁷⁶ Ibid., 19.

²⁷⁷ Foster, *Celebration of Discipline*, 33.

²⁷⁸ Ibid.

²⁷⁹ Ibid., 34.

²⁸⁰ Greenman, *Life in the Spirit*, 88-89.

- Monastic prayer or contemplative prayer. Monks would use the Psalms as instrumental in prayers offered to God.
- Ignatian Tradition. Focused on the life of Jesus Christ in order to seek the greater glory of God.
- Jesuit Tradition. Making use of the word of God or lectio divina (sacred reading) as a devotional exercise regarding prayer.

There are also various types of prayers with four such following examples:

- Petitionary prayer – prayer of engagement with God during times of great anxiety and stress when our comfortable dwelling has been upset and we find ourselves propelled in the midst of seeking (Phil 4:6-7).²⁸¹
- Centering prayer- prayer that does not just simply turn the self-inward but orients the self in new ways in relation to God and to others.²⁸² Centering prayer is part of the long tradition of contemplative prayer and its focus is on intentionality and the posture and atmosphere in which one prays.²⁸³
- Solitary prayer- a prayer of solitude or alone time with God. Jesus often provided examples of this type of prayer life and appears it was His daily routine (Mk 1:32-39).²⁸⁴
- Real prayer- a prayer that is life creating and life changing; a prayer that is secret, fervent, believing prayer which lies at the root of all personal godliness.²⁸⁵ Real

²⁸¹ F. LeRon Shults, *Transforming Spirituality*, 91.

²⁸² Ibid., 2.

²⁸³ Greenman, *Life in the Spirit*, 191.

²⁸⁴ Nouwen, *Spiritual Formation*, 20.

prayer then is a key and essential discipline and practice of spiritual formation; a formation that will through engagement with the Spirit of God will transform us into the image of the Son.²⁸⁶

B. I will receive feedback from my mentors and site team members, Pastor Paul Leacock and Pastor Henry Kwan, regarding the necessity and value of listening to the Holy Spirit, consistency in corporate and personal prayer, and daily devotion.

Pastor Henry Kwan

The work of the Holy Spirit to the spiritual life and health of a believer includes the following:

- To the believer- quenching the Spirit, grieving the Spirit, and being led by the Spirit.
- From the believer - Yielding to the Spirit and walking with the Spirit.

Listening to the Holy Spirit is then an act of discernment on our part to the work of the Holy Spirit in our life. Prayer either corporate or personal is a passionate linkage between believers to his/her God (the Holy Spirit). To assure the effectiveness of the linkage, a proper discernment is not an option but a necessity. To this end, if one cannot discern the work of the Holy Spirit, how can one know how to pray effectively? Since prayer is an essential part of one's daily devotion, the work of the Holy Spirit hence is absolutely essential as well.

²⁸⁵ Foster, *Celebration of Discipline*, 33.

²⁸⁶ Greenman, *Life in the Spirit*, 26.

Pastor Paul Leacock

1. The necessity of listening to the Holy Spirit.

Given that the Holy Spirit is the Spirit of God, and the Spirit of Christ it is indispensable that the believer as well as the sinner listens to Him. He is the Spirit that anointed Jesus and thus as Christian we are to be submissive to the leading of the one who led Christ during His earthly walk here on earth. He is the Spirit that is now operative in the earth in the absence of the Lord Jesus Christ who in His Olivet discourse declared that the Holy Spirit is: The Spirit of Truth, The Paraclete, The Teacher who will remind us of the words of Jesus, The Guide , The One who reprobates sin, righteousness and judgment to come ; He is the gift and the giver of every spiritual gift so that the believer cannot receive redemption nor function in the body of Christ without Him (I Cor 12; Acts 2:37). The Holy Spirit is indispensable.

2. Prayer whether corporate or individual is essential. Christ prayed constantly and explained that we ought to pray rather than faint (Lk. 18). Jesus prayed at His Baptism, He prayed and fasted to embark on His ministry, He prayed throughout His ministry, His very last words on the cross were prayers, and He taught His disciples to pray.

3. Devotion is the state of being devout, pious, careful, caution in one's living so that living is kept well within the boundaries of a reverential life to God. Such living was the characteristic of Simeon who waited for the consolation of Israel (Lk.2). It was the status of the 3000 converts who had gathered in Jerusalem on the day of Pentecost (Acts 2) and it was the status of Zechariah and Elizabeth who served God

childless before being granted John the Baptist the forerunner of Christ. Such a condition of life ought to characterize the life of every believer as it did theirs.

C. I will use *One Hour with God* by John Maxwell as a weekly devotional.

I started using the John Maxwell *One hour with God* weekly devotional as a guide to maintain and grow my inner life. I used Maxwell's devotional for approximately seven months from January 2012 to September 2012 with a variant of success and failures. Initially, I was able to keep up with the devotionals until about March 2012. Preparing for the "State of Emergency" discipleship conference along with my growing ministerial commitments, prevented me from actively engaging the weekly devotionals. One of the most impactful devotionals I was able to complete was the devotional on Attitude. This helped me immensely in dealing with a difficult season in my life during 2012. Along with John Maxwell's devotional, I participated in the "You Version" daily scripture reading and the 30 day Church Challenge. The 30 Day Church Challenge devotional for spiritual growth was a great resource in challenging me as a disciple and as a leader.

Evaluation

D. I will receive feedback from site team member, Minister Val Gittens, to ascertain if I have increased my devotional and personal prayer life.

Here are her following remarks:

Since working with Rev. Gittens on this project, I have come to realize that there are two vital disciplines that we must always need to have incorporated in our prayer life and devotional time with the Lord. These two disciplines were his guiding goal and that allowed God to speak to him through His Word and speaking to God through prayer. While there are other worthwhile ways to spend time with God, Rev. Gittens never let prayer and Bible study become neglected. During the time spent working on this project, I learned that these are two primary avenues to develop our relationship with God. We should seek to know and experience God by meditating on the Bible and focusing on His attributes: His love for us,

His grace in saving and forgiving us, His power displayed through creation, His majesty, and His greatness. During the project, we both were challenged to apply and respond to what we were being taught about the scriptures and our communication with the Lord deepened. Since working on this project not only has Rev. Gittens devotional life has ascended to a new level, but my devotional and prayer life has become the guiding force for which I will continually seek God's plan, purpose and direction for my life.

E. I will journal my daily devotional time with God for reflection and meditation.

I am an advocate of journaling and I was able to journal almost every day my prayer time reflections, my project ideas and insights, my research for sermons and bible studies, and lastly my devotional times. What was surprising is that I enjoyed writing on “stick-it” notes in the past but now my phone has become my journaling apparatus in which I now love to “audio” journal. I have finally entered into the 21st century.

CHAPTER 7

“I GOT A TESTIMONY”

TRANSFORMATION

Rev. Michael Gittens

I wrestled with the decision for a period of six months if I wanted to or was able to invest three years at the minimum, of my very active ministerial life and personal life, in a Doctorate of Ministry degree. Within my spirit, I felt that the answer was a resounding yes, but as the scripture attests, my spirit was willing, but my body was not so willing. I have been in school for a very long time and believed I needed a well-deserved break, but being a life-long learner, when does learning take a break.

After discussing my desires for a doctorate degree with my wife and ministry partner minister Val Gittens, who gave me the go sign, I sought a multitude of counselors. I consulted with Pastor Paul Leacock, my mentor that I had the privileged to serve with at the Allen A.M.E Cathedral when he was the discipleship minister. He encouraged me to pursue my degree and stay true to my convictions.

I met with another one of my influential mentors, Pastor Henry Kwan, he not only encouraged me to pursue my doctorate degree but he stated that in pursuing my degree, I will find my ministerial niche. This statement stuck with me because I was still searching what exactly was my “thing.” God has blessed me to do many things, but what is the “thing” I must do.

When I entered into the doctorate program at NYTS, I had an idea of what challenge and issue or topic I wanted to address but I was not fully certain. It was during a class with Dr. Wanda Lundy where I had an epiphany when she stated, “Do what you love!” I love to see people’s lives changed and transformed by the wonder working power of our Christ. I have seen through my various ministerial experiences and within my own life that our God is a real God, awesome God, loving God, and if we just embrace fully this relationship with Him to its fullest, He will change us from the inside out.

I knew that this relationship with Christ is best realized through a life-long process of discipleship. Not just to prepare a believer for biblical trivia by informing them of all the nuances and stories of the Bible, but an encounter with God through His Word and the Holy Spirit that makes the Bible alive and relevant, makes the believer a follower, and challenging us to look deep within to be liberated to Christ as we break the slavery of emotional, spiritual, and mental bondage. This is why, through the grace of God and many helpers along the way, I developed a process to initiate just that: a transformed life!

What I did not anticipate through this process of just how much of me has been transformed over the past year. As I researched, meditated, reflected, taught, engaged in dialogue with the various classes that I led; it became crystal clear that my niche, my purpose in ministry, is to teach transformational discipleship. Regardless of my position, title, or assignment, I must disciple and build leaders of God’s people. I also was challenged to “count the cost.”

Everything that I taught, and I mean everything, I had to live. I had to look into my own life and ask the question, “Am I following?” “Who has the priority and the right of way?” “How transparent am I willing to become revealing my own struggles with others in order to point them to the ‘way’ to freedom?” This process has made me more comfortable in my relationship with God than I have ever been, more comfortable with myself and my identity.

I have become a better teacher and preacher because of the “inner work” and the “hard work” that went into this demonstration project. I am humbled how God has opened doors for my ministry domestically and abroad. I have been able to share my heart concerning transformational discipleship in various settings, from the great sanctuary of the Allen A.M.E. Cathedral; to the transformed sanctuary of NPC; to the seniors at noon on Wednesdays; to the men at Riker’s Island; to the pastoral Bible studies at Allen and NPC; to the men of Allen at the Men’s conference; and to the shores of Lagos, Nigeria at the Tower of Praise Ministry Conference led by Pastor Paul Nwandu—where I was able to give DVD copies of the State of Emergency Transformation Discipleship conference to over 20 Nigerian pastors. I, along with my wife, have invitations to speak at conferences in Spain, Nigeria, and London for this calendar year.

I taught transformation, but I have been transformed. I found my ministerial focus and niche and I am determined that believers will be empowered by our relationship with Christ and that being a disciple is being a Christian; the church must hear the clarion call to Transformational Discipleship. William Barclay states:

It is possible to be a follower of Jesus without being a disciple; to be a camp follower without being a soldier of the King; to be a hanger-on in some great work without pulling one’s weight. Once someone was talking to a great scholar about a younger man. He said, “So and so tells me that

he was one of your students.” The teacher answered devastatingly, “He may have attended my lectures, but he was not one of my students.” There is a world of difference between attending lectures and being a student. It is one of the supreme handicaps of the church that in the Church there are so many distant followers of Jesus and so few disciples.²⁸⁷

This statement must not be the case in our churches, it must not be our structural fault line, people are seeking God, seeking a transformational encounter with Him, they want an authentic relationship with God, their Father, and with other believers; they are looking to be transformed.

Minister Val Gittens

Following are those who also have been transformed through this Transformational Discipleship process:

Site Team member, Minister VAL Gittens In her own words....

This project has changed my life and my ministry by showing me that Discipleship is at the core of what the Christian church is about. Discipleship leads to evangelizing and changed lives, to righteous and abundant living, to joyful and meaningful service for all who desire it. The project also showed me that Discipleship is learning to be like Christ. Knowing Christ, instead of just knowing about Him, results in a spiritual transformation in life and heart that reflects Christ to all we encounter. Since God’s purpose is to save a dying world, and the only path to salvation is through His Son Jesus Christ, allowing the Holy Spirit to make Christ visible in us testifies of Christ’s presence to the lost and believers. My ministry has changed since this project because I see Church health is a product of spiritually transformed people who are growing in obedience to their Master. Helping people know and become like Christ is the goal of transformational discipleship. Involvement with the rest of the body of Christ cannot happen in isolation. This project has taught me that when we come together in groups of believers to study, pray, and fellowship, we encounter the Christ who transforms us by the presence of His Holy Spirit in our lives and in our fellow believers. To be a healthy church you must have a plan to discipline believers. While there are many ways a church can provide for discipleship, the method that works best for most churches is to have a ministry that focuses squarely on discipleship.

²⁸⁷ Charles R Swindoll, *Swindoll's Ultimate Book of Illustrations and Quotes; Over 1,500 Outstanding Ways to Effectively Drive Home Your Message* (Nashville, TN: Thomas Nelson, 1998), 162.

Diligent planning and faithful execution are musts for an effective discipleship ministry. Not only is planning required, it must be done regularly to be most effective. I saw this process and transformation take place with three distinct people groups and the results were amazing. This indeed has changed how I view ministry and my approach to it, as well as what my responsibilities are as a disciple of Christ. This was a journey of my own transformation.

I will add based on my own observation and testimonies, Minister Val Gittens' counseling ministry has gone to a new level. Marriages have been saved because of her knowledge, gifting, and the use of aspects of this discipleship model in her counseling ministry. Her preaching and teaching ministry has also reached higher heights; many people have been blessed by her teaching and deliverance ministry in NPC, Allen A.M.E. and Lagos, Nigeria.

Fellow Co-laborers

Two pastors in particular have also been challenged through the transformational discipleship process. One pastor of Korean heritage was challenged after participating in the twelve week small group on the Spiritual Disciplines held at NPC, embraced her assignment to serve as an assistant to a Korean ministry in the area of children ministry. Another pastor from Nigeria embraced the seriousness of her mission and call to a church located in Queens, New York. It was through the transformational discipleship process class held at Allen A.M.E. that this same pastor invited us to Nigeria to share this message.

NPC

One year ago to today, the transformation within NPC is of biblical dimensions. We were a church that was more religious “rather” than relational, more concerned for affluence and reputation “rather” than internalizing a “heart relationship” with Christ, more insular in our relationship to our community and each other “rather” than sincerely welcoming to those outside the “group culture” and engaged in transparent relationship

with each other, wooden in our adoration and affection to God in worship “rather” than freely expressive in our adoration to God; we are no longer identified by what we were last year before the beginning of this process, we decided to embrace the “rather.”

NPC is a totally different church than just a year ago. Through the discipleship series sermons, the State of Emergency Transformational Discipleship conference, the Spiritual Discipline small group process, the installation of the Joshua Team, and the transformational discipleship process classes, we have seen remarkable transformation in our church.

Worship is dynamic; hands are freely lifted in worship to God, hands clapping, feet dancing, mouths opened to God freely telling Him how much He means to us. Due to the freedom of worship to God, there is a remarkable sensitivity and openness to each other and our community. Transparency is the new normal for NPC and everyone is celebrated for being who they truly are.

Ministries have been birthed out of a rekindled relationship with God; the music outreach has reached many for the Gospel of Jesus Christ, including those of other faiths and no faith, the marriage conference attracted many from various churches, denominations, and theological leanings. We were looking for a drummer to help us on our praise team, a member within the congregation, who never played drums before in his life, now because of his desire to serve and to stretch out his faith, is our drummer who is doing extremely well. His acceptance of his responsibility to use whatever abilities he has for the Lord, has been a shining example to the other members who are seeing what God can do through a willing disciple.

Lastly, I can add that our priorities are in order. Whereas the job held the central place in many of the member's lives, Christ is now the center of the lives of the members of NPC. Whereas the community was them, they are now us. Whereas bible study was hardly attended, it is now seldom unattended; whereas P3 was something a few did, the church has embraced that this is what we all must do; whereas email conversation and texts where the norm of communications, they are seldom used now to express affirmation and concern for each other; people freely and sincerely tell each other, "I love you."

One sister said it best; I am amazed how much our church has changed over these past six months! So am I; God's transforming power is amazing! He made NPC a place that was dormant and in need of a resurrection, to a place where the Church called NPC, a place "where it is impossible not to grow." This growth was initiated by our commitment to a relationship with Christ called transformational discipleship. The members and the Joshua Team at NPC are to be commended and celebrated for allowing and trusting God to be "more" in their lives!

What's Next

This demonstration project is just the foundation of what is to come. My desire is to set up a website for the clarion call for transformational discipleship to be proclaimed. The domain name, Romans12n2, has already been purchased and the foundation for the website will be submitted to a web page designer by the end of February 2013. On this website will be virtual classes to reach an expending and international audience. Power point presentations will be used for instruction and teleconferencing as a tool for personal connectivity.

By 2014, the transformational discipleship curricula called F.L.A.M.E. will be expanded from 3 months to 12 months. I have already developed the format for the curricula to eventually be over a period of three years. This format and curricula will be in my next volume or book I intend to write in 2014 on transformational discipleship. I also want to have a transformational discipleship conference in 2013 and a transformational discipleship retreat in 2014.

As far as my ministry, the Lagos Nigeria ministerial assignment aligned me with what I must pursue from this point forward. In my heart, I always wanted to build leaders to strengthen and plant churches. I wanted to teach leaders how to “make” genuine and mature believers of all ethnicities and cultures. This year, God revealed to me, I must go international and embrace the opportunities to make disciples of “all” nations and people groups. My passport is ready and my spirit is on fire for transformation!

All Said and Done

With the research completed for this process, information given because of this process, and encouraging transformation because of this process, it would be a glass half full if the project was just informational rather than transformational. I have seen transformation in the lives of those within the transformational discipleship process classes at both NPC and Allen A.M.E. Cathedral of New York. Following is just a glimpse and a small sample of what I observe the Holy Spirit do in the lives of the Disciples of Christ:

- Sisters reconciled.
- Marriages saved.
- Ministries birthed.

- Pursuit of further education.
- Emotional and spiritual bondages broken.
- Children reunited with their fathers, fathers with their children.
- Authentic relationship with God, our Father.
- Forgiveness offered and given.
- Negative self-images confronted and renounced.
- Christ-like identity embraced.
- Love for Neighbor embraced and manifested.
- Relationship with Christ is the priority.
- The Word of God relevant in how I think, how I become, and how I live.
- A commitment to life-long learning and spiritual growth.

I have been privileged and humbled by God to see His work in His people when we truly count to cost and open our hearts to an authentic relationship with Him. A relationship He died for us to have. A relationship with Christ, better yet, a transformational relationship with Christ called discipleship, is where we who are made in the image of Christ, are in this process of becoming like Him in every area of our lives, mind, body, spirit, and soul.

1 Thess 5:23

May the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ.

Amen!

APPENDICES

APPENDIX A
DEMONSTRATION PROJECT PROPOSAL

A STATE OF EMERGENCY: A CLARION CALL FOR TRANSFORMATIONAL
DISCIPLESHIP

By

MICHAEL GITTENS

A DEMONSTRATION PROJECT PROPOSAL

February 2012

CHALLENGE STATEMENT

Serving as pastor of New Peoples Church of New York English Ministry in Flushing, New York and teaching discipleship for over eight years, I have observed that Christian believers have not internalized the importance of modeling Christ in belief and conduct. According to a 2010 Barna Research Group survey, “Christians are less likely to have a biblical worldview, more interested in pragmatic solutions rather than spiritual solutions.” If this issue is not addressed, the church will continue to produce theologically illiterate and immature disciples resulting in the eventual death of the church. This demonstration project will develop an educational model of discipleship that will seek to inform, conform, and transform the believer into the Character of Christ for the sake of the church and for the sake of the world.

Table of Contents

CHAPTER 1 INTRODUCTION TO THE SETTING	1
CHAPTER 2 PRELIMINARY ANALYSIS OF THE CHALLENGE	19
CHAPTER 3	37
CHAPTER 4 RESEARCH QUESTIONS	40
CHAPTER 5 EVALUATION	42
CHAPTER 6 MINISTERIAL COMPENTENCIES.....	44
APPENDICES	50
APPENDIX 1 TIMELINE	51
APPENDIX 2 TIMELINE/BUDGET.....	56
BIBLIOGRAPHY.....	60

CHAPTER 1

INTRODUCTION TO THE SETTING

Reflection upon Ministry

If the church was a business, the chief and essential product or business of the church should be discipleship.¹ Jesus not only came to restore the hearts of the children to their Father but to reproduce Himself into the lives of His children.

He desired that those who believe in Him would model and exemplify a transformed life before the world; being that salt or preservative to a decaying world, and being the light by revealing His life living within them. This life within is best manifested when the world sees us, they see a resemblance of Him.

This appears quite a simplistic goal for the church to make learners of the Master, teaching believers to observe what He has taught us, bringing them into relationship with Him by giving them His name through the sacrament of baptism; a baptism not of just water, but a baptism of His Spirit indicating regeneration and the new birth (Jn 3:5).²

I am concerned that the church may have gotten away from this simplistic but essential goal. I am afraid that we may have fallen in love with programs instead of fallen in love with people, advancing our own vision and mission rather than His vision and

¹ James Samra, “A Biblical View of Discipleship,” *Bibliotheca Sacra* (April-June 2003): 219-34, <http://www.galaxie.com/article/5778>. The term discipleship is latent with various connotations: being educated by a teacher, becoming like the master or life transformation, or life transference where a selected few or selected leaders modeled the life of Christ.

² *Life Application Study Bible: New International Version*. (Wheaton, IL: Tyndale House Publishers, 1997), 1876. In Jn 3:5, born of water implies natural or physical birth, since born of the Spirit refers to supernatural spiritual birth or being regenerated by the Spirit.

mission, and we may have become “convert” driven rather than changing and transforming people’s lives through discipleship. George Barna, President of Barna Research Group, a marketing firm who has conducted research for hundreds of churches, parachurch ministries, and Fortune 500 companies,³ declares we are to redefine our concept of what constitutes as a successful ministry.

Successful ministry is not focused just on attendance figures, a smorgasbord of programs, and facility square footage, but the church must favor a commitment to making a church full of disciples.⁴

It is a commitment to engage the transformative process in which the believer is being conformed and transformed into the image of Jesus Christ; it involves an embrace of a life of obedience to Jesus Christ.⁵

The apostle Paul declares that the believer is to be transformed; to manifest a marked change in nature, form, appearance, and not conformed to the world (Rom 12:1). We are to desire to be mirror images of our Lord by the working of His Holy Spirit within us (2 Cor 3:18).

We are not to be mere accumulators of information about our Lord or interested in just changes regarding our morality and ethics,⁶ but we are to experience a

³ The Barna Group, “About Barna Group,” <http://barna.org> (accessed November 7, 2011). The Barna Group has been a reliable resource organization that is focused on the intersection of faith and culture. This particular group was founded in 1984 by George and Nancy Barna and I will rely on the statistics from this group to support my thesis.

⁴ George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ* (Colorado Springs, CO: WaterBook Press, 2001), 4.

⁵ Jeffrey P. Greenman and George Kalantzis, eds., *Life in the Spirit: Spiritual Formation in Theological Perspective* (Downers Grove, IL: IVP Academic, 2010), 25-26.

⁶ Wikipedia, “Discipleship (Christianity),” [http://en.wikipedia.org/wiki/Disciple_\(Christianity\)](http://en.wikipedia.org/wiki/Disciple_(Christianity)) (accessed August 30, 2011).

metamorphosis. We are to experience a change into what we have never become; it is a complete change or shift towards the ethics of Christ, including complete devotion to Him.⁷ It is then my desire, as pastor of the New Peoples Church of New York English Ministry, to promote a transformative discipleship within NPC that is also beneficial to the church in general. This vision is inclusive of the following:

- A vision of an intimate passionate relationship with Christ and not strictly a religious or ritualistic affiliation with Christ (Matt 15:8; Jn 17:20-23).
- A development and desire for the Word of God along with a biblical worldview in belief and practice (Lk 24:32; James 1:22).
- A transformational encounter with the Holy Spirit leading to a change in attitude towards God, our neighbors, and ourselves (Rom 12:1-2; 1 Jn 4:12-16).
- A renewed mind and spirit that will seek to overcome the issues of the mind and emotions allowing us to live a fruitful life. A fruitful life that seeks to manifest the character of Christ which will make an impact on the culture and world around us (Gal 5: 22-26; Eph 4:20-24).

Reflection upon Mission

The mission of The New Peoples Church of New York is as follows:

The mission of the New Peoples Church of New York is to be the church after God's own heart, desiring an intimate and passionate relationship with God and extending that relationship of love to those of our community. This is best exemplified by revealing the Glory of God, the Grace of God, and the Power of God within us to impact the world around us.⁸

⁷ Ibid.

⁸ I stated the mission of the English Congregation at a NPC leadership retreat (September, 2010).

The vision and mission of the church has not been fully realized as of yet by the English Ministry congregation in providing care, support, or service to those outside the walls of the church community.⁹ We have made several attempts with apprehension to reach our community as far as witnessing of our faith through tag sales, defensive driving courses, foreclosure prevention, and home buying seminars, but have failed to witness to our community or those within our social networks of our commitment and allegiance to Christ.

We are still struggling to embrace our community due to a culture of exclusivity that can be unwelcoming to those considered to be on the “outside.” This is a result of an allegiance to a group culture and not a “Christ or Kingdom” culture that embraces our community not just with logistics and service, but with love and passion for their spiritual as well as material well-being.

We as an assembly or people of God have yet to fully embraced the command to “Go” and “Make” disciples or μαθητής (Gk), meaning one who is rather constantly associated with someone who has a pedagogical reputation or a particular set of views.¹⁰

I find that because we may have become more concerned about our own image and reputation rather than promoting His image and reputation in our lives, we have shrunk back from our mandate to make disciples.

⁹ The Barna Group, “Do Congregations Contribute to their Communities,” <http://www.barna.org/congregations-articles> (accessed October 13, 2011). Barna declares that Americans in particular remain upbeat about the role that churches play in their communities, especially the need to provide services in addressing poverty.

¹⁰ Frederick W Danker, Walter Bauer, and William Arndt, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University Of Chicago Press, 2000), 609.

We appear to be concerned about how our inner circles and the world around us will view such a radical faith and adherence to Christ. Scripture warns us that if we are ashamed of Christ, we face the real possibility that He will be ashamed of us (Mk 8:38).

Reflection upon Spirituality

The New Peoples Church of New York (NPC) appears to have been spiritually dormant or spiritually tepid in regards to our spiritual life and experiencing God in our daily life. NPC is a church that has a theological foundation about God but needs to demonstrate or internalize a passion or a heart for God.¹¹

We have head knowledge, but we have a heart problem. We have found it difficult to sustain a consistent prayer life, engage in daily devotional reading and meditation of the scriptures, and have a very difficult time being transparent and free to express adoration towards God during our worship services.

Our spiritual life is in need of fervency because our relational fervency for Christ is hampered by our pursuit of affluence and assurance or safety and security evidenced by our possessions and social economic standing.

Temporal pursuits are not wrong by any stretch of the imagination but it must not be the idol that we worship or be on par with our pursuit for the eternal things (Matt 6:33). We must ensure our priorities are well placed as adherents or followers of Christ; He can supply all of our needs but our greatest need is Him (Phil 4:19).

I am fearful that we may have become “too busy” for spiritual formation, spiritual maturity, and spiritual discipline. According to a 2010 survey of adult believers, the growing concern is not for spiritual development or reflection but for lifestyle comfort,

¹¹ The senior pastor, Rev. Chongwon Lee, during an interview conducted Jan, 2009 declared passion or a heart on fire for God was a central issue and concern for the English Ministry congregation.

success, and personal achievements.¹² We must be careful to not look to our occupation and vocation as a sense of meaning, purpose, and belonging, but search for our identity in Him.¹³ Even though we are slowly becoming new people by a renewed commitment to Christ through our discipleship and accountability program, we are still warming to the process of inner transformation that manifests in an outer yearning and thirst for Christ.

The congregation has just now internalized the need for weekly congregational prayer and bible study after two years of admonishment of the necessity of said practices to promote transformational growth.

Our recommitment to spiritual formation has resulted in noticeable changes in our attitude towards God and each other; we slowly appear to be more open and transparent in worship towards God and more accepting of those once considered on the “outside” of the group.

Reflection upon Identity

In 2001, NPC was birthed by the vision of Rev. Chong Won Lee, an Elder in the Presbyterian Church and of South Korean heritage in the confines of his living room located in Flushing, New York.

After a long history of service to God in the Methodist and Presbyterian denominations, Rev. Lee answered God’s call to build a church to manifest the heart of God to the nations. He believed that through Christ we can become new people and make

¹² The Barna Group, “Six Megathemes Emerge from Barna Group research in 2010,” <http://www.barna.org/culture-articles> (accessed June 1, 2011).

¹³ Mary Donato, “Discipleship: A Path to Lifelong Learning” (master’s thesis, St. Norbert College, De Pere, WI.), 34.

a discernible impact on the world around us; hence the name “New Peoples Church” became the mantra of this vision.¹⁴

After approximately one year from the initial service, the demand for a more suitable worship space resulted in the rental of a church facility in East Norwich, New York. The church at this time only served those who exclusively spoke Korean and the congregation was made up mainly of first generation Korean Americans.

NPC shared the sanctuary and the facilities with a Methodist denomination in a community that did not represent the demographics of the NPC Korean congregation. This resulted in the members traveling great distances to attend the services at NPC manifesting in the hindering of numerical growth due to the geographical distance between the congregants and the church.

There was also no noticeable interaction between the church and the East Norwich community which also hindered the impact and growth of NPC. Only one family from the community joined the church while at the East Norwich location.

During a five year period in which the church worshiped in East Norwich, there was a demand to expand the ministry to include an English Ministry to meet the needs of the children of the predominately Korean congregation.

The English Ministry was birthed with the children of Rev. Lee who reached out to their close associates to begin this work on Long Island. Through the close friendships and relationships developed through campus ministries such as Intervarsity, approximately five new members made up of four second generation Korean Americans and one African American joined the English Ministry.

¹⁴ This vision occurred approximately ten years ago (2001) while Rev. Lee resided in the Flushing community.

Eventually the English ministry was able to hire an English Ministry pastor to facilitate the vision of the church in general and to promote spiritual and numerical growth within the English congregation.

Until the hiring of the first pastor of the English Ministry or EM, who was an extremely gifted Caucasian brother, spiritual growth was the responsibility of several leaders within the ministry, who at times were not always equipped to feed a hungry flock.

There was also great difficulty concerning the designated EM worship space for they were held in the nursery room of the church; hardly a conducive worship environment for Adult believers. The distance of the church from the congregant's homes also presented the challenge to meet together for encouragement, fellowship, bible study, and prayer.

Most traveled by car pool two hours each way to attend a one hour service. In order for spiritual transformation and formation to develop, it cannot flourish in isolation or in a vacuum; it flourishes best in community and corporate participation (Acts 2:42).¹⁵

When the five year period of stay was concluded at East Norwich due to the desire of the host church to expand its services, the church moved to Glen Cove New York, also on Long Island, for a period of one and a half years.

The move did not come without hardship, the Korean ministry lost members who grew tired of the long travel to service, the expense of moving was a burden for the church, and the move to Glen Cove was temporary causing uncertainty concerning the future of the church.

¹⁵ Greenman, *Life in the Spirit*, 26.

The EM also did not experience growth and struggled to hold on to the initial members who joined in East Norwich. Several members of the EM attended worship services after their attendance at NPC to engage in spiritual formation and growth.

Their allegiance to NPC was not one of loyalty to the church or its vision but their loyalty to the group or to the influential leader of the group who held them together. This is not uncommon for those in age groups 18-41 to count loyalty to friends as one of their highest values.¹⁶ This loyalty to friendship developed into a loyalty to the “group” which may have hindered the efforts to expand the ministry or invite others to participate in the ministry.

It may also have hindered spiritual growth because the group as a whole treated the sacrifice to attend services that did not fulfill their needs, as ritualistic rather than to build a relationship with Christ. The church during this period of transition became religious rather than exhibiting a transformational relationship with Christ; a struggle we are at times still dealing with even today.

After approximately one year at the Glen Cove location, NPC was on the move again. This time the destination was back to the original area of Flushing, New York where the church was initially birthed.¹⁷ Rev. Lee was able to acquire our present location on the corner of 162nd street and 46th avenue. Unfortunately this move did not include the pastor of the EM for he answered the call to provide more leadership to the other ministries in which he served effectively throughout the city.

¹⁶ David Kinnaman, *Unchristian* (Grand Rapids, Mich.: Baker Books, 2007), 22.

¹⁷ Mac Pier, *Spiritual leadership in the Global City* (Birmingham, AL: New Hope Publishers, 2008), 72. Queens is the largest of the boroughs of New York geographically with 76 neighborhoods and represents the most international county in the United States.

The NPC English ministry not only had to deal with the concerns over the future of NPC but now was without their first pastor and leader who labored with them for four years in total. After a period of nine months at the flushing location, an African American pastor, Rev. Michael Gittens, accepted the call to lead the EM in December of 2008.

At the time of the transition from Glen Cove to Flushing, the EM was made up of strictly those of Korean heritage, with a membership of nine adults and four children. As of June 2011, the church has grown numerically and has become more diverse with a membership of twenty adults and thirteen children with three more children to be born in the coming months.

Present Ethos of the Congregation

The ethnic makeup of the EM is inclusive of sixteen Korean Americans, two Chinese Americans, five African Americans, two Caucasian Americans, and six Hispanic Americans. The church consist mainly of married college educated couples who range in age from mid-twenties to mid-thirties with four interracial married couples. The multi-ethnic demographic nature of the congregation has appealed to those who desire a post racial society.

Present Social Dynamic of the Congregation

Most of the members are in possession of graduate degrees across a diversity of professional vocations making NPC a very capable church when it comes to organization, planning, and logistics but the demands of these secular professions have at times limited the availability of the congregants to engage and actively participate in spiritual formation.

These demands also may have contributed to the lack of time for developing transparent interpersonal relationships with each other and those seeking to join our

congregation promoting an insular group mentality and culture. We have a lawyer, hedge fund manager, marketing professional, insurance manager, along with school teachers, and IT professionals among our congregation, allowing us to tap into transferable skills to build the church and service our community.

And this is not the only issue; the congregation has an issue with inclusiveness despite our diversity that can be unwelcoming to those considered outsiders. We appear to have a fear of expression without checking to see if the influential group would approve of such passionate expression in our worship services and even though we state the desire of other cultures to be among our fellowship; we must be careful of assimilating those cultures into the dominant Asian sub-culture.

Even though the congregational culture or the full range of learnt behavior is predominantly American, our sub-culture or second layer of our ethnos within the congregation, is closely related to the Korean culture.¹⁸ This sub-culture has at times indirectly caused misunderstandings and miscommunication with those who are not of this particular sub-culture.

Present Community Demographic

The church is located in Queens Community District 7 with a total population as of 2000 of 242,952 with a demographic of 41.3 % White, 36% Asian, 16.9 % Hispanic, and 2.8% Black.¹⁹ The majority of the population within the community consist within

¹⁸ Palomar Edu, “What is Culture,” http://anthro.palomar.edu/culture/culture_1.htm (accessed August 30, 2011).

¹⁹ U.S. Census Bureau, <http://www.nyc.gov/html/dcp/pdf/lucds/qn7profile.pdf> (accessed June 30, 2011).

the age groups of 25 to 44 (32.6 %) and 45 to 64 (23.7 %) with the greatest number of households consisting of married couples (53.1 %).²⁰

Present Worship Dynamic of the Congregation

The worship services of the EM congregation have become a smorgasbord of Presbyterian, Methodist, Baptist, and Pentecostal theology with a contemporary rock gospel centric worship style. It is the embrace of this diversity that gives NPC great hope in removing the barrier walls of group culture and sub-cultures within the congregation without losing our individuality and our individual cultural identity. Our unity “in” Christ helps us celebrate our diversity in Christ, for “in” Him, all barrier walls and fences are broken down, making us a new people (Eph 2:14-16).

I am glad to report that we are beginning to accept the challenge of building a new culture of disciples and worshippers, we have started to move from being exclusive to our community to inclusive and concerned for our community, and to be transformed by our relationship to Christ and not by our religiosity.

Reflection upon Programs

The NPC English Ministry has attempted to stay true to the vision of the senior pastor, Rev. Chong Won Lee, who also conducts and leads worship services for the first generation Korean congregation, through various programs initiated approximately two and a half years ago.

The vision to manifest the Glory of God, the Grace of God, and the power of God within and without the church ²¹ was not formally articulated until the arrival of Rev. Michael Gittens.

²⁰ Ibid.

The Glory of God represents the desire to see God's presence revealed in the life of His children, the grace of God is concerned with the liberty to be who we are in Christ regardless of our weaknesses, faults, or culture, and the power of God is manifested by the transforming power of God's Spirit upon the life of the believer which makes an impact in the lives of our community.

Through this vision, the NPC EM has the following programs:

- Children's ministry called Mustard Seed which serves ages one and a half to eleven years old.
- Discipleship classes which are held before Sunday worship services.
- P3: praise, prayer, and time of bible study every Wednesday evening.

Also in January 2011, Rev. Gittens initiated the birth of several ministries for "in reach" and "outreach" to promote the mission and vision of the Church: Men's Ministry, Women's Ministry, Singles Ministry, Hospitality Ministry, and Communication Ministry; a Marriage Ministry is to follow in late 2011.

The expansion of the ministries of the church was to provide impetus to be "open" and sensitive to the needs of the congregation and the community we serve. This will hopefully provide the stimulus to overthrow the insular group dynamic.

Appointed to the leadership of these new ministries are those leaders who have shown a desire to serve others through the diverse gifts God has bestowed upon them. The programs or ministries were also meant to encourage a spirit of hospitality, to be more than cordial to those outside the group, especially new members; to be warm hearted or welcoming to those outside the group.

²¹ The vision stated by Rev. Chongwon Lee in June 2009.

Lastly, defensive driving classes, tag sales, foreclosure and home buyers seminars with NACA, all night prayer, Holy-ween,²² and the showing of the movie the Passion during Passion Week are other programs in which the church has attempted to be engaged in our community. The church has also promoted special programs to engage the community during the Holiday season especially during Christmas and Easter.

Reflection upon Capacity/Resources

NPC as a whole is not a large church as far as facility square footage or in financial resources. The church has capacity to seat approximately 110 people. There is an upstairs area that is inclusive of classrooms and a dining area for approximately 30 people, and a full size kitchen.

In January 2011, a new central air conditioning unit was installed along with an elevator lift for those with disabilities and to service the more mature population of the KM. The church rents the facility to two other congregations to help alleviate the expenses of the facility and to advance the mission of the kingdom.

New Psalm Church, a predominantly Korean speaking congregation with a Pentecostal flair conducts worship services from 1:45 pm – 5pm every Sunday along with a service during the week.

Casa Familiar De Adoracion, a Hispanic Church also with a Pentecostal flair, shares the facility for worship services from 6pm -9pm and one day during the week. The NPC KM or Korean congregation worships on Sunday from 10am to 11:45am, every morning at 6am for prayer, and Friday night at 9pm for worship.²³

²² A Christian alternative for the children ages 3-11 instead of the celebration of Halloween.

²³ The KM or Korean worship services are strictly according to conservative Presbyterian liturgy.

The EM congregation meets for discipleship classes and children's ministry from 10:30am-11:30 am on Sunday mornings and begins worship services from 11:45am-1:45 am followed by a fellowship period from 2pm-3pm. Also, the P3 services are every Wednesday from 7:30 pm-9pm.

At the urging of the senior pastor Rev. Lee, the church has supported several Korean missionary churches located in South Korea and have supported the building of a church in the Philippines.²⁴ Rev. Gittens has also encouraged the church to support missionary endeavors to Haiti and Africa through World Vision.²⁵ The church has been supported by both KM and EM through tithes and offerings.

Reflection upon Theological Paradigm

Even though the New Peoples Church of New York has been in existence for almost ten years and the English Ministry for approximately eight years, the EM in particular has the markings of a church plant for a worship structure, organizational structure, vision casting, and our missionary call had to be established when we arrived in the Flushing area.

We have not really experienced any numerical growth until the last two years and the founding members, who remained faithful to NPC, did so due to their loyalty to the group and their loyalty to the son of the pastor.

This loyalty is to be commended but the consequences carried a high cost of a lack of spiritual growth, spiritual maturity, spiritual discipline, and a religious or ritualistic view of their relationship with God and their church.

²⁴ The church has contributed 10,000 dollars to the building of a church with a capacity of approximately 100 people in the Philippines.

²⁵ NPC has partnered with the NYC Leadership Fund to support the endeavors of World Vision.

Peter Steinke lists several stressors that can impede the health of a church, some of which NPC encountered to our detriment: decision making in the hands of a few people, nothing really getting done, a sense of boredom or depression, a feeling of hopelessness, differences ignored and not discussed, and poor or inadequate facilitates.²⁶

These stressors may have fostered a culture that was insular rather than opening and welcoming to those considered outside a group of approximately nine people. Also the Korean culture, based on discussion with those in the congregation, is a culture that has not embraced the outside culture, avoids conflict at all cost, even at the expense of much needed change, willing to follow leadership to a fault, and loyal even if this loyalty is causing personal harm; in this case, spiritual growth.²⁷

When inquiry was made to why is there such an insular mindset in the EM congregation, an influential member replied that their experience within the Korean Church culture did not encourage them to reach out to the community or be transparent enough to form intimate relationships with each other.²⁸

This insular culture has not only hindered the NPC EM impact on the community but has not produced a transparent, passionate, or intimate relationship with each other or with God. The church became religious; it looked like a church as far as a religious edifice but not a congregation of worshippers or disciples who are being transformed by abiding in Him.

²⁶ Peter L. Steinke, *Healthy Congregations: a Systems Approach* (Herndon, VA: The Alban Institute, 2006), 31.

²⁷ This data is based on conversations with the majority of the EM Korean members during church planning sessions.

²⁸ Interview conducted by Rev. Gittens with an influential long time congregant in March 2011.

Church may have become what we commit to just on Sundays and not a time of congregational celebration and adoration of God and the encouragement of each other to live this Christian life out throughout the rest of the week.

Unfortunately, this lack of passion could have permeated into the life of the congregation outside of the church walls whether in our homes, vocations, social life, and the like. God was on the periphery of our life and not the center of our life. We as a church are learning together the importance of why we as Christians are to serve and love God with all our heart, mind, and soul and to love our neighbor as ourselves.

This reeducation of the heart has been a difficult struggle with the NPC EM, who has a basic theological or biblical understanding, but we have not as yet internalized this knowledge to transform our individual or corporate spiritual life. The discipleship classes, P3 services, and emphasis on worship have started to thaw a cold heart towards God and each other.

The impact of the NPC EM has started to make inroads into the community for nine members have joined from the surrounding community even as we struggle with the general church culture that is wrestling with a group mentality and sub-culture.

Fortunately, the new members who have joined over the past one and a half years have had a positive effect on those founding influential members to break from culture and engage in a new culture of inclusiveness and embracing a mission that is greater than our comfort zones or preferences.

NPC also has been fortunate to have two pastors who share the same vision and work closely together; the congregations of both the Korean Ministry or KM and the English Ministry or EM, have observed how two men, Rev. Lee and Rev. Gittens, men of

two different generations, cultures, theological leanings, worship preferences, and languages can work close together because of our submission to the Holy Spirit and to each other.

This observation has made a great impact on the EM, for now they know that if God can bring us together, He can bring the EM congregation together as a church of disciples and not just a group of people, but a “new people” being transformed into the image of Christ.

CHAPTER 2 **PRELIMINARY ANALYSIS OF THE CHALLENGE**

CHALLENGE STATEMENT

Serving as pastor of New Peoples Church of New York English Ministry in Flushing, New York and teaching discipleship for over eight years, I have observed that Christian believers have not internalized the importance of modeling Christ in belief and conduct. According to a 2010 Barna Research Group survey, “Christians are less likely to have a biblical worldview, more interested in pragmatic solutions rather than spiritual solutions . . .”²⁹ If this issue is not addressed, the church will continue to produce theologically illiterate and immature disciples resulting in the eventual death of the church. This demonstration project will develop an educational model of discipleship that will seek to inform, conform, and transform the believer into the Character of Christ for the sake of the church and for the sake of the world.³⁰

Matt 28:18-20

*And Jesus came and said to them, “All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”*³¹

If you would ask any church worth its “salt” why do you exist, you would have heard the mantra of the Great Commission more than a few times across the pulpit, latent within our mission statements, expounded in Church School, and used to inspire

²⁹ The Barna Group, “Six Megathemes Emerge from Barna Group research in 2010,” <http://www.barna.org/culture-articles> (accessed June 1, 2011). George Barna indicated these patterns based on the survey findings.

³⁰ Robert E. Clark, Lin Johnson, and Allyn K. Sloat, eds., *Christian Education: Foundations for the Future* (Chicago: Moody Press, 1991), 65. Clark declares a wholistic approach to education should encompass three elements: inform by individual and group study, conform by mentoring and discipleship, and transform by spiritual disciplines, worship, service, and counseling.

³¹ The New Revised Standard Translation of the Holy Scriptures will be the preferred translation unless otherwise noted.

evangelism and discipleship. While there is no denying that the command to “go” is a call to witness of our faith, my focus will be on the command to “make”; make disciples or learners of the Master.

My concern for the church in general is that we do not forget this essential command in the midst of the competition for better and bigger church facilities at the expense of building the character of the people who attend our facilities, desiring increased programs at the expense of building relationships with God and each other, and prioritizing numerical growth at the expense spiritual growth and maturity.³²

We are to be in the business of making disciples and if discipleship is not at the core of our ministry, we need to reevaluate the nature of our business. We need to be aware of the times in which we live for the 21st century church has many followers of Jesus Christ in the sense one may follow the Yankees baseball team but we may have become dabblers of Christianity.³³

Instead of becoming fans or fanatics of Jesus Christ, we have at times forgotten our first love and through discipleship, we keep the fire burning for our Lord; desiring that His life be lived in us.

I believe the problem of discipleship is twofold: While most churches may have a discipleship program including NPC, we must examine if we are just interested in a basic theological education or are we also interested in a transformational experience or encounter of the believer with our Lord.

³² Barna, *Growing True Disciples*, 4-6. Barna declares we need a radical shift in the definition of ministry success.

³³ Ibid., 19.

Secondly, if we have a discipleship program, the measure of success should not be how educated we are about the Master but how much have we been transformed by the Master. Transformation is conformity of the life of the disciple into the life of Christ. This is a question we are wrestling with at NPC; how much of our lives are in conformity with Jesus Christ.

Also, the passion for the believer for an inner metamorphosis or transformation is also at the core of the problem at NPC. We are a people who desire success in every area of life but we tend to neglect the need to be successful in our pursuit of spiritual growth.

As Barna states, six out of ten believers have no sense of what they what to achieve or become as far as spiritual development and only four out of ten believers have set any personal goals regarding spiritual maturity, growth, or development.³⁴

If we were a business, we would be operating in the red. We are to be interested not just in finding those who may have lost their way but to help them find their identity in Jesus Christ and bond them to a process of maturity, accountability, teach-ability, and sanctification; this is transformational discipleship.

I would agree with this statement as it indicates the seriousness and necessity of discipleship and mentoring, “Making disciples is more than a transfer of biblical knowledge, it is a commitment to spiritual parenting.”³⁵

And as parents, we would be declared unfit if we would not properly train and teach our children and the church will be considered unfit if we also do not train the children of God to follow their Father. We also must not be just “convert” driven but

³⁴ Ibid., 36.

³⁵ Discipler Training International, “A Biblical model for Spiritual Parenting,” <http://www.disciplers.org/discipleship.shtml> (accessed August 30, 2011).

transformational driven; making converts into disciples. A survey revealed that new converts to our faith are showing more passion for our faith than those who were raised in our faith.³⁶

We cannot expect new converts to master the demands of their new faith or practices needed to live with these demands in their everyday lives, without an intentional investment from the Christian community for them to do so, by instruction and modeling the example of the Master we are to imitate.³⁷

If we are not just as zealous to make disciples of these new converts, we will continue to produce immature believers who will be churched but not Christ-like and not living out our relationship with Christ through the Holy Spirit as far as our belief and practice is concerned.

My concern for the church in general is my concern for NPC. The general observations I have made through the teaching of discipleship classes for over eight years have also been observed in our congregation.

NPC has great potential in regards to our talents and gifting but we have not yet internalized the necessity to pursue spiritual maturity or develop seriousness about the pursuit of God resulting in a transformed life.

We at times are haphazardly and not intentionally approaching our faith and relationship with Christ; we can sacrifice our time and energy in pursuit of many good

³⁶ The Pew Forum, “The Zeal of the Covert: Is it the Real Deal,” <http://Pewforum.org/The-Zeal-of-the-Convert> (accessed June 1, 2011).

³⁷ James Samra, “*A Biblical View of Discipleship*,” *Bibliotheca Sacra* (April-June 2003): 219-34, <http://galaxie.com/article/5778>.

things but our passion fails in regards to seeking the heart of God and allowing Him to transform us.³⁸

Jesus declared that we are to love God with all our being and love our neighbor as ourselves. He is to be ultimate in our pursuits and the love we have for Him and our neighbor will manifest in all our relationships; both vertically and horizontally (Mk 12:29-31).

We as a church have lost many potential members who have desired to be a part of our fellowship but discerned that our church is really not serious about our relationship with God.³⁹ This has hindered greatly our desire for our fellowship and church to grow and has cause even core members to question if NPC is a place that fosters a vibrant spiritual life.

There were concerns if the spiritual vibrancy of our church is conducive to foster open and transparent communal relationship where accountability, service within and without the church to the community is evident, spiritual transformation and maturity embraced, and where the Holy Spirit has complete freedom to operate within the individual and within the faith community.

Even though we have several ministries to help us in our pursuit of spiritual transformation; the church has yet to fully embrace them. There is a lack of sustainable passion for bible study, prayer, small groups, and worship; God appears to be on the

³⁸ The Barna Group, “Research on How God Transforms Lives Reveals a 10-Stop Journey,” <http://www.barna.org/transformation-articles> (accessed November 30, 2011). Only 14% of Christians surveyed declared their faith and relationship with Christ is the highest priority in their life.

³⁹ This was the assessment of one of the members who left NPC to pursue an “inner” hunger to grow in their relationship with God. Another member went to another fellowship because the freedom to worship God transparently was not in his view present at NPC. Another has stated we are not willing to count the cost of discipleship and the pursuit of spiritual maturity through spiritual disciplines and service to the church and the community. Many have visited our fellowship but had concerns about the spiritual fervor of the general congregation. This is a perception we must change.

peripheral of our lives and not the center of our lives. Many of the core membership and those in leadership have not yet matured in their relationship with God since their early teens or initial conversion and we are in need of a revival of the Spirit.

We have a basic theological understanding of our faith but a limited drive to grow deeper as far as our theological understanding or grow hotter as far as a passion for God. This is a passion that encourages transformation as far as how we live this understanding out. Information is great but without application that conforms and transforms us, we are just educated infants still drinking spiritual milk because our appetite is unprepared for spiritual meat (Heb5:13-14).

If we as a church do not engage in a revival of the spirit resulting in an inner transformation of our spirit, the spiritual life of our church we cease to attract and keep those who desire to grow in their relationship with God and the church will eventually die a slow death; both numerically or quantitatively and spiritually or qualitatively.

We must become a church of disciples or adherents of Jesus Christ whose very nature is the reproduction of the likeness of Christ within us and the making or reproduction of disciples without.⁴⁰ This will ensure not only will the disciple grow into the likeness of our Master through the work of His Spirit but our church will also grow and be alive by the active presence of the Holy Spirit in our faith community and the community we are to serve.

I wholeheartedly believe we are ready to take the next step in our growth process but in order to do this intentionally; we need a discipleship model that will seek to

⁴⁰ Robert E. Clark, *Christian Education: Foundations for the Future*, 588. Clark declares transformation and spiritual formation does not occur in a vacuum but is nurtured and assisted within a community.

inform, conform, and transform the believer into the Character of Christ for the sake of the church and for the sake of the world.⁴¹ The church is called to make a difference in the world we live; we are to reveal who Christ is to the world and what He has done because of His love for the world (Jn 3:16-17).

Failure to be transformed or grow in our maturity is not only detrimental to our church but to the individual believer. Without developing an abiding relationship with Jesus Christ, we cannot bear the fruit of our Master's character within us (Jn 15:5). It is the fruit of the Spirit that is our litmus test of the inner transformation that is occurring within us through our relationship with Jesus Christ (Gal 5:22-26).

Transformation is also evident of a "filled" life; a life that is yielded and under the control of the Holy Spirit (Eph 5:18). Without the total surrender of the believer to the leading of the Holy Spirit it is impossible to grow in our love for God, love for neighbor, love for self, and be a mark of difference in the world we live in.

But one of the greatest concerns I have for the failure to grow and be transformed is we are ignorant to the spiritual blessings Christ has given to us through our relationship with Him.

It is through the life-long growth process of transformation that we learn more about who God is and in turn, the believer learns more about whom we are; our knowledge of God shapes our identity and shapes how we are to live in this world. Jesus declares we are the salt and the light of the world, we are to be different, we are to be transformed and be a transformative agent in the world we live (Matt 5:13-16).

⁴¹ Ibid., 65. Clark declares a "wholistic" approach to education should encompass three elements: inform by individual and group study, conform by mentoring and discipleship, and transform by spiritual disciplines, worship, service, and counseling.

We then will begin to know God not just as God, but in a vibrant, trusting, open, and intimate relationship as God as our Father who loves us and sets purpose in our lives (Matt 6:9-13; Rom 8:16). Many of members of our congregation are still struggling with this Father concept and are ignorant to the purpose He has called them to walk in.

Failure to be transformed in our relationship with Christ, hinders not only our ability to bear the fruit of a disciple, but to live lives that are pleasing or set apart to the Lord. It hinders our understanding of His grace, His mercy, His peace, and our tremendous inheritance in Christ as He has transformed us through His Spirit into His Kingdom; being redeemed from our sins and liberated from our past, embolden in our present, and empowered towards our future(Col 1:9-10).

Transformation is about relationship with Christ that is deeper than mere information about Him but is conforming to Him in how we live and yet being transformed by Him by our character; who we are. Without transformation we then have an identity crisis and we are not convinced who we really belong to and our lives will reflect this reality for transformation does not occur without relationship (Rom 12:1-2; 1 Cor 6:19-20).

It is in abiding in Christ, the disciple is able to deal with the issues of the heart and therefore be transformed and changed (Mk 7:21-23). Sin and rebellion will no longer have rule over us as we walk in this newness of life, we live an abundant and fulfilled life, and we live a life that serves others, obedient to His word, and allows the progressive work of the Holy Spirit to transform us (Jn 10:10; Rom 6:12; Gal 4:19).

Abiding also means we are to remain, dwell, and take up residence “in Christ” in order to walk as He has walked, which also encourages that the disciple is to follow Christ and be committed to take up our cross (Mk 8:34; Jn 1: 43; 1 Jn 2:6).

Dallas Willard states:

Discipleship to Jesus has it’s natural outcome the transformation of character- the hidden realities of heart, mind, soul, body- in such a way that conformity to His commands becomes the easy, routine, standard way the well-developed disciple comports himself or herself.⁴²

Transformation of character and the inner-self should be the ultimate result, aim, and outcome of discipleship. A life that is not transformed through our relationship with Christ and the work of His Spirit is not a life Christ died for us to have; He gave us the Holy Spirit to live and to have a better life. He died in order that we may know the power of His resurrection, becoming like Him by putting to death what is not like Him in our lives (Phil 3:10).

This quote by Andrew Murray says it best, “many of God’s children long for a better life, but do not realize the need of giving God time day by day in their inner chamber through His Spirit to renew and sanctify their lives.”⁴³ It is problematic that this statement is still true today and evident within NPC.

My desire is to address a specific concern of discipleship within NPC that is in parallel with my concern for the Body, the church of the living God. George Barna lists several “Megathemes” from a 2010 survey regarding the church:⁴⁴

⁴² Greenman, *Life in the Spirit*, 54.

⁴³ Bill Bright, *A Handbook for Christian Maturity* (San Bernardino, CA: Here’s Life Publishers, 1982), 102.

⁴⁴ The Barna Group, “Six Megathemes Emerge from Barna Group research in 2010,” <http://www.barna.org/culture-articles> (accessed June 1, 2011).

- The Christian Church is becoming less theologically literate.
- Christians are becoming more isolated from non- Christians.
- Christians place more emphasis on present concerns such as lifestyle comfort and success rather than faith, family, spiritual discipline, and spiritual maturity.
- The Christian Church is becoming more tolerant of unbiblical or immoral behavior and accepting of postmodern insistence of tolerance.⁴⁵
- Christians are making less an impact on culture based on how we manifest our faith in private and in public.

I believe Barna is correct in raising a clarion call to the 21st century church and to NPC in particular that we must get back to the basics of discipleship and be “transformed” from the inside out. My desire concerning this project is as follows:

- To raise awareness of our need to make disciples.
- To produce theologically sound disciples who put faith into practice whether within the walls of the church or without.
- To address the whole person who may be dealing with emotional or relational issues and not just spiritual issues.
- To provide a template or model for NPC to use to advance a discipleship program that is not just a Euro-centric program of discipleship but inclusive of a diverse multi-ethnic program.
- To ensure that transformation of the adherent or disciple of Christ is the goal of the discipleship model.

⁴⁵ Cathy Lynn Grossman, “More Americans Tailoring Religion to Meet their Needs,” usatoday.com, 13 September 2011, <http://www.usatoday.com>. Cathy Lynn Grossman warns us that as we tailor made our clothing, food, and education; we are doing the same with our religion.

As much as I would like to be inclusive and focus on the mosaic of ethnicities that can be declared multi-ethnic or cultural, due to the time constraints of this project, this demonstration project's target audience is mainly the African and Korean American congregants at NPC which can be beneficial to the church in general.

The Transformational model will address three areas:

- How we Think (Inform)
- How we Become (Conform)
- How we Live (Transform)

How we Think

A CBS News poll revealed that America's religious IQ is lacking, this is not surprising but what was troubling was the fact that many religious people, including Christians, don't know the basic tenets of our faith.⁴⁶

Also troubling is our views regarding the Scriptures. A Pew Forum survey revealed that only 59% of Evangelical Churches, 22 % of mainline churches, and 62% of historically Black Churches believe that the Word of God or the Bible is literally true, word for word. 7% of Evangelical churches, 28% of mainline churches, and 9% of Black Churches believe that scripture is written by men and is not the Word of God.⁴⁷

It has been declared that only 44% of adult believers are certain of the existence of absolute moral truth.⁴⁸ These statistics are an indication that we as disciples must be educated in theologically and biblically sound doctrine that challenges the believer to

⁴⁶ CBS News, "Divine Ignorance: America's Religious IQ lacking," [Http://www.cbsnews.com](http://www.cbsnews.com) (accessed June 1, 2011).

⁴⁷ The Pew Forum, "US Religious Landscape Survey," <http://www.pewforum.org/comparisons#14> (accessed November 7, 2011).

⁴⁸ Kjos Ministries, "Statistics for the Changing Church," <http://www.crossroad.to./charts/church-statistics.html> (accessed August 1, 2011).

delve deeper in the Word, a depth greater than a Sunday School understanding of biblical truth (2 Tim 2:15; 3:16-17). This truth will also contribute in developing a biblical worldview in light of modern or postmodern culture without denigrating or disrespecting the beliefs of others but being unapologetic concerning our convictions.

We must ensure that we know what we believe, even if it appears as stated by George Barna in a USA Today article, we are headed on the path as an American culture of “310 million people with 310 million religions”,⁴⁹ we are entering a religion of self.

Lastly, the making of disciples of every nation or ethnos⁵⁰ indicates that culture is important in the discipleship making process. The need to be inclusive in regards to the African American and Korean American culture may spear interest and passion for these particular cultures to be engaged in a transformational discipleship that will tell our story and introduce our narrative that tends to be different than a cookie cutter Euro-centric approach to discipleship.

It has been stated that religious educational programs designed for mainstream White congregations could not meet the growing needs of Asian North American Christians, mainly Koreans, causing the need to examine multi-ethnic approaches to religious education.⁵¹

I believe a narrative approach or parabolic approach will work extremely well in discipling those of African and Korean descent based on our culture of storytelling; a

⁴⁹ Cathy Lynn Grossman, “More Americans Tailoring Religion to Meet their Needs.”

⁵⁰ G. Kittel, G. Friedrich, and G. W. Bromiley, *Theological Dictionary of the New Testament*. (Grand Rapids, MI: W.B. Eerdmans, 1985). There are various meanings to this term but mostly relates in the Hebrew to human groups, holy people, and it can also denote Gentiles, those not belonging as yet to the chosen people. In the N.T. it relates to a mass, herd, multitude, host, as well as a people group.

⁵¹ Barbara Wilkerson, *Multicultural Religious Education* (Birmingham, AL: Religious Education Press, 1997), 197-198.

culture I have observed at NPC. Through the use of our individual stories, we may be able to parlay our experiences with the biblical story increasing the relevancy of the biblical narrative in our lives.⁵²

How we Become

As Christian believers, we are to have our identity shaped and formed in Jesus Christ (Gal 4:19). Kess Waaijman declares:

Conformation is considered a process in which a person appropriates for himself (herself) a selected model of transformation in behavior, thinking, and willing, remembering, feeling and focus.⁵³

We are to be conformed to His image and likeness; becoming a new creation in Him (2 Cor 5:17).⁵⁴ I believe this new identity of being “in Christ” is not just to address external behavior but addresses the whole person; the unique identity of the believer in Jesus Christ. We are not only spiritual beings but we are emotional and relational beings.

Transformational discipleship is intended to address the whole person, for God created us to have an outer (material) person and an inner (immaterial) person; it would make sense that the outer person correlates with the inner person.⁵⁵

All too often within the discipleship process at NPC, emotional and relational issues had to also be addressed. We could not just pray it through but be engaged in the

⁵² Ibid., 182. It was common for the African foreparents to see current events, situations, and trends in light of the biblical narrative.

⁵³ Kess Waaijman, “Conformity in Christ,” abstract, *Acta Theologica Supplementum* 8 (2006): 47, <http://www.ajol.info/index.php/acta/article/view/52312/40937>.

⁵⁴ Bill Clem, *Disciple: Getting Your Identity from Jesus (Re: Lit)* (Wheaton, IL: Crossway Books, 2011), 59-60. The image of God is a quality, a characteristic, an attribute, a function, and a relational capacity that allows a human to image God in a way that pleases and glorifies him.

⁵⁵ Neil T. Anderson, *Discipleship Counseling* (Ventura, CA: Regal, 2003), 82.

other sciences such as psychology. Many believers were dealing with attachments issues that affect how they view God, others, and themselves.⁵⁶

Our attachments or relationship styles can have a positive or adverse effect on how we deal with God, each other, and how we view ourselves which will directly or indirectly affect our need for intimacy and community, our self-worth and value, and our ability to trust others as well as ourselves.⁵⁷

It is within these attachments or relationships, both horizontal and vertical, that we can find our identity and can find the freedom to be ourselves, for we bring the “whole” person into these relationships.

Effective discipleship is one that can identify with the other factors that impact spiritual formation such as the believer’s family history, parental models, and past traumas, factors that we normally do not connect to discipleship or disciple making.⁵⁸

How to work pragmatically through forgiveness issues, meaning in life, value, and self-esteem, and how to foster intimate relationships without the fear that transparency will bring further pain is a necessary component to this particular model of discipleship.

⁵⁶ F. LeRon Shults and Steven J. Sandage, *Transforming Spirituality: Integrating Theology and Psychology* (Grand Rapids, MI: Baker Academic, 2006), 180-181. Attachments or attachment theory is one of the most prominent themes in human development as it reveals the importance of relationships in forming and shaping the individual.

⁵⁷ Tim Clinton and Gary Sibcy, *Why You Do the Things You Do: the Secret to Healthy Relationships* (Nashville, TN: Thomas Nelson, 2006), 23-24. An attachment is defined as a special bond or relationship with another person that is characterized by strong emotions and continues through time.

⁵⁸ *Discipleship Journal*, “Cookie Cutter Discipleship,” <http://www.navpress.com/magazines/archives> (accessed August 30, 2011). This article argues the need to treat the people we disciple as unique individuals not those we shoehorn into a carbon copy discipleship model.

How to minister to the whole person will help the disciple grow and be transformed mind, body, and soul into the person the Master has created them to be (Rom 12:1-2). We must be careful, as Barna warns, to not embrace a superficial approach or strictly pragmatic view of spirituality that is focused on present survival but lacks focus in obtaining inner spiritual depth.⁵⁹ I believe a discipleship model that address the immaterial as well as the material can help stimulate and foster this inner depth that can provide healing, worth, identity, and value in the lives of the believer and disciple.

How we Live

Ephesians 4:20-24

That is not the way you learned Christ! For surely you have heard about him and were taught in him, as truth is in Jesus. You were taught to put away your former way of life, your old self, corrupt and deluded by its lusts, and to be renewed in the spirit of your minds, and to clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness.

Disciples are to be different from the old manner of life that is in agreement with the world, we must foster sanctification as essential for the believer in how we are to live and bear fruit that is reflective of the Master living within us.

The Apostle Paul prays that God will give Christians a spirit of wisdom and revelation to know God better; he is praying for transformation or metamorphosis of the individual to be utterly different from the world around them and from what they have previously were (Eph 1:17-19).⁶⁰

Transformation must involve how we are to live; the old ways are to be exchanged for His ways (2 Cor 5:17). Through our fear, worship, and reverence for God

⁵⁹ The Barna Group, “Six Megathemes Emerge from Barna Group research in 2010,” <http://www.barna.org/culture-articles> (accessed June 1, 2011).

⁶⁰ *Discipleship Journal*, “Power for a Purpose,” <http://www.navpress.com/magazines/archives> (accessed August 30, 2011).

we allow the process of holiness to be completed within us (2 Cor 7:1). We are called to holiness or righteous living; it is not just a religious or legalistic thing or an Old Testament thing but a Christian discipleship thing (1 Peter 1:5).

A 2007 study revealed that the lifestyle activities of born again believers were statistically equivalent to those of non-born again believers; in other words there is not a mark of difference in lifestyle between believers and those who live according to the world.⁶¹

Barna offers similar lifestyle statistics of those who accepted Christ as savior but not necessarily adhere to the tenants of the faith as indistinguishable from those of other faiths or those we never made a profession of Christ; even though they represent over half of those who attend Christian Churches.⁶² The George Barna Group states a troubling trend:

The ultimate aim of belief in Jesus Christ is not simply to possess divergent theological ideas but to become a transformed person. Even though we rely on Jesus Christ for our eternal destiny, we are having problems translating these beliefs beyond Sunday morning.⁶³

It is obvious that the church is faced with a tremendous challenge to make disciples not just by word but by deed, living out a transformed life before the prospective disciple in order for them to discern what we are to model (James 1:21-25). Believers or adherents of Christ, in order to make disciples are encouraged to be a

⁶¹ Kinnaman, *Unchristian*, 47.

⁶² The Barna Group, “Faith has a Limited Effect on Most People’s Behavior,” <http://www.barna.org/barna-update/article/5-barna/188-faith-has-a-limited-effect> (accessed August 30, 2011). If most of our churches are made up of those who never professed Christ, then we are failing to make disciples.

⁶³ Ibid. Barna also declares the integration of faith at a younger age greatly enhances how we integrate our faith as we mature.

disciple ourselves; to reproduce what is within us, and to live this resurrected life through the Holy Spirit for the world to see the mark of difference.⁶⁴

This demonstration project seeks to challenge the disciple to live out our belief and allegiance to the Master, bearing the fruit of His Spirit living within us, and calling us to impact the culture we live in by manifesting this difference or Christian culture to the world in which we live.

Challenges and Concerns

The congregants of NPC have shown during the past three years a varied interest in the discipleship process with approximately 35% of the congregation having participated somewhat regularly in the discipleship classes that are ongoing every Sunday morning.

My observation of the classes have revealed a need for a more ethnocentric approach to build more interest and passion to engage the discipleship process and believe I will have the active participation of at least 40% of the congregants who will desire to undergo this particular project. The model we are presently using has not culturally engaged the congregants who are interested in maturing in their spiritual life.

My chief concern will be that we engage this process transparently, passionately, and expectantly in how we see ourselves, our Lord, and our world with a sense of urgency, to make an “outer” difference and impact as a result of an “inner” transformation.

⁶⁴ Greenman, *Life in the Spirit*, 26.

My resources will come from donations, which I expect the congregants to support if able, and my own resources. I believe this project is more than worth the resources it will take to foster a transformational discipleship model.

CHAPTER 3 **PLAN OF IMPLEMENTATION**

Goals and Strategies

Goal 1: To raise awareness of the NPC Congregation to internalized the importance of modeling Christ in belief and conduct.

Strategy 1: Conduct a four part sermon series on the process of biblical discipleship that stimulates the desire for the spiritual transformation of the disciple (February 2012, M. Gittens).

Strategy 2: Conduct a conference focusing on the need for spiritual transformation through discipleship (March 2012, Pastor Henry Kwan, Pastor Paul Leacock, Dr. Marcia Lucas, Minister V. Gittens, Rev. Scott Holley).

Evaluation: At the end of the conference, a survey will be issued to determine if the call to be engaged in being a disciple or making disciples is realized. 40% of the attendees of the conference who desire to be engaged in the discipleship process will be considered a success.

Goal 2: Develop a leadership team to help me address the problem of discipleship within NPC and to confront the problem of spiritual transformation and growth within the congregation.

Strategy 1: Create criteria in which to select a diverse team to begin to set up the foundation on how to best approach the problem of transformation in the

NPC faith community (March, 2012, M. Gittens, V. Gittens, H. Kwan, M. Lucas, P. Leacock).

Strategy 2: After the team consisting of four to six individuals are selected and assembled, an orientation will be scheduled for all members of the team to have clarity or have a team understanding of the problem of transformation we are to address (April 2012, M. Gittens, H. Kwan, V. Gittens, M. Lucas, B. Fortson, E. Lee).

Strategy 3: Invite an educator to address and train the team regarding how to develop an educational model (May 2012, Dr. Marcia Lucas, H. Kwan).

Evaluation: The leadership group will develop an educational model that will best help address the informational and transformational aspect of our discipleship model. 75 % of the team will participate and complete the training.

Goal 3: The team will develop the transformational discipleship model.

Strategy 1: The team will research the marks or characteristics of a maturing disciple (April 2012, M. Gittens, Leadership Team).

Strategy 2: The team will develop an assessment to measure progress of the disciple (May 2012, M. Gittens, Leadership Team).

Strategy 3: The team will identify the contents and components that will make up the transformational discipleship model (June 2012, M. Gittens, V. Gittens, M. Lucas).

Strategy 4: The team will develop criteria in the selection of leaders for small groups in development of mature disciples, to foster accountability, and

encourage life- long spiritual development (June 2012, M. Gittens, Leadership Team).

Strategy 5: The team will develop a three month curricula for the discipleship model (July 2012, M. Gittens, Leadership Team).

Evaluation: The team will research models of Christian discipleship, education, and leadership models to discern the effectiveness of each model in regards to the transformational discipleship model. The team will develop the curricula for the model by July 30, 2012.

Goal 4: Use the educational model of transformational discipleship.

Strategy 1: Provide discipleship training to members of NPC (Sept 2012, M. Gittens).

Strategy 2: The team will receive feedback from the members of NPC regarding the effectiveness of the model (Sept 2012, M. Gittens, V. Gittens, P. Leacock, H. Kwan, M. Lucas).

Evaluation: A survey will be provided after the discipleship training to discern if the disciple is willing to make a sincere commitment to life -long spiritual development in how they practice their faith. The desire for mentoring, the need to make disciples of others, and answering the call to serve, will also be inclusive in the survey as a gauge of success. 40% of the attendees of the training series who desire to continue the discipleship model will be considered a success.

CHAPTER 4

RESEARCH QUESTIONS

Research Question One:

What are the biblical themes of discipleship according to the Old Testament, Rabbinic teaching, and the teachings of Jesus Christ? What is Paul's concept of discipleship within the covenant community?⁶⁵ In what ways does the biblical concepts of master, slave, teacher, and student relate to reproduction and identity? Since discipleship should entail transformation, what is biblical transformation? Are there different models of transformation found within the Gospels and the Epistles? How does Paul measure transformation in the life of the believer?

Research Question Two:

In what ways can spiritual therapy and psychotherapy work together to ensure a wholistic approach to discipleship?⁶⁶ How can the need for emotional and relational counseling be encouraged within the discipleship community?⁶⁷ What educational

⁶⁵ Baker's Evangelical Dictionary of Biblical Theology, "Disciple, Discipleship," <http://www.studylight.org/dic/bed/view.cgi?number=T202> (accessed August 30, 2011). Baker's Evangelical Dictionary declares that the theological concepts of discipleship are abundant in Scripture. It declares discipleship receives the most focus in the ministry of Jesus but the O.T. prepares us for discipleship and the Epistles describe how that relationship is carried out.

⁶⁶ James R. Beck, "Self and Soul: Exploring the Boundary between Psychotherapy and Spiritual Formation," *Journal of Psychology and Theology* 31, no.1 (2003): 1, <http://www.questia.com> (accessed August 30, 2011). Our biblical convictions tell us that we cannot be effective in our work as ministering to the human condition or suffering without attending to the spirit. We can do this with a merging of spiritual direction or formation and contemplative psychology.

⁶⁷ Inge Bretherton "The Origins of Attachment Theory: John Bowlby and Mary Ainsworth," *Developmental Psychology* 28 (1992): 759-775, http://www.psychology.sunysb.edu/attachment/online/inge_origins.pdf. Attachment theory is the joint work of John Bowlby and Mary Ainsworth that is insightful in determining how we learn intimacy and relationship through the development of the infant-mother attachment patterns.

models will help address the value and uniqueness of the learner? What following educational models can work best with the discipleship model: biblical models, ecclesiastical models, behaviorism, cognitivism, humanism, Ignatian pedagogical models, and transformational learning models?⁶⁸

Research Question Three:

What methodologies of teaching work best with an adult multi ethnic population? How effective is the use of the narrative or inductive methods in teaching those of African and Korean Americans? How do adult learners learn and how best to foster an atmosphere of putting this knowledge into action? How effective are small groups in the discipleship process? What role does mentoring and leadership models play in the transformation process?⁶⁹ What mentoring models have proven the most effective?⁷⁰ What role do the spiritual disciplines play in the transformational process?

⁶⁸ Patricia Cranton, *Transformative Learning in Action: Insights from Practice* (San Francisco: Jossey-Bass, 1997), 5. Adults have acquired a coherent body of experiences- associations, concepts, values, feelings, conditioned responses- frames of references that define their life world.

⁶⁹ Peter G. Northouse, *Leadership: Theory and Practice*, 5th ed. (Thousand Oaks, CA: SAGE, 2010), 187. The transformational leadership approach offers a broader view of leadership that augments other leadership models.

⁷⁰ David G. Benner, "Nurturing Spiritual Growth," *Journal of Psychology and Theology* 30, no. 4 (2002): 1, <http://www.questia.com> (accessed August 30, 2011). Whether the activity is called discipling, mentoring, or offering spiritual counseling...no Christian tradition relies wholly on the individual soul connecting to God in a manner not supported by others.

CHAPTER 5

EVALUATION

The initial plan is for the members of the Site Team and to a lesser extent, the Leadership Team at NPC, to evaluate the process, the candidate, and the effectiveness of the research methods and implementation of the project. The Site Team or a particular member of the Site Team will be responsible for the evaluation of each goal and the effectiveness of the measurable results.

Method I

The use of interviews, surveys, and questionnaires will be used to discern the interest in personal spiritual formation, spiritual discipline, and spiritual maturity. The Site Team will evaluate the responses to said evaluation methods to discern the interest and the believers need for discipleship and transformation. The surveys will also determine the depth of a biblical worldview and theological soundness of the participants in the survey. As listed in the Plan of Implementations, the surveys will evaluate the success of the goals and strategies of the project.

Method II

The leadership group made up of the NPC leadership team selected by the candidate and confirmed by the Site Team will offer critical insight on which educational model best fits our criteria for a transformational discipleship model. The leadership team will also participate in educational training to educate the team in the area of education. Dr. Marcia Lucas will offer critical and analytical insight of the success of this particular area of the demonstration project.

Method III

The Site Team will evaluate the program as well as the process to ensure that all objectives are met. The data collected during the project will be evaluated not only by the Site Team but hopefully other qualified persons within the specialties of Christian Discipleship and Christian Education. Feedback from these sources will help determine if the project has met the stated goals and have begun to solve the problem that is addressed in this demonstration project.

CHAPTER 6 **MINISTERIAL COMPENTENCIES**

The Process

The members of the Site Team along with leaders within the NPC congregation were issued the categories in which to evaluate my competencies. Involved in this process are members of the Site Team: Pastor Henry Kwan, Pastor Paul Leacock, Dr. Marcia Lucas, and Minister Val Gittens. Members of the NPC leadership team were Deacon Eugene Lee and Deacon Brain Fortson.

On June 1st and June 25th, an email transmission was sent out to the Site Team as well as correspondence with the leadership of NPC to evaluate and assess my competencies. As of June 30th, the following summary is listed below:

The Assessments

As Theologian - Rev. Gittens' doctrine is scripturally sound and consistent, and provides context on how to apply God's word. You can plainly see that Rev. Gittens has studied diverse denominations from different cultures and is biblically and theologically responsible, professionally competent, intellectually astute, and spiritually mature.

Candidate desires to be more theologically diverse and astute in various theological thoughts and interpretations.

As Preacher - Rev. Gittens is a very gifted preacher. He preaches with passion and conviction, and is adept at preaching on various topics. As a preacher, he focuses on communicating sound doctrine and that is not limited to religious views, but extends to moral and social world-views as well. Rev. Gittens has taught and equipped the

congregants of NPC to be able to do the work of the ministry and the work of building the body of Christ. (Eph 4:11-12). His sermons are biblically centered and are generally well organized. He's an impactful communicator and preaches as if he's preaching to 200 even though the congregation is closer to 20. He does a good job integrating visual aids (e.g., PowerPoint) into his sermons to drive home key points. He has also varied his preaching style depending upon the topic addressed. On one occasion his sermon was in the form of a story (Workers in the Vineyard: Matthew 20), which to date has been one of the most impactful sermons that we have heard. Rev. Gittens is a gifted communicator.

As Worship Leader – Rev. Gittens places a strong emphasis on worship and has spurred the church to fully engage in it. Historically, NPC's worship has been narrowly expressed. He has opened the church up to appreciating more forms of worship and expression, and has fostered an environment is inclusive of all worship styles. He desires that the congregation to fully commit to worship.

As Change Agent - When Rev. Gittens started serving at NPC; he was quick to recognize the strengths and weaknesses of the church. His biggest "successes" has been in challenging the church to be a more effective witness, ("each one/ reach one"), becoming passionate worshippers, and challenging the church to live Spirit-empowered lives. He's constantly reinforced this from his sermons, church meetings, one-one-one interactions, and through instituting prayer meetings and a monthly men's/women's ministry. He has been effective at motivating the church members to increase their commitment and engagement through appealing to scriptural imperatives and the moving of the Holy Spirit, and not relying on the strong cultural "requirements" to be obedient to elders. He's also been effective at challenging individual's long-standing comfort zones.

As Ecumenist - Although Rev. Gittens comes from an AME background; he has done a good job at ministering to an ethnically diverse Presbyterian church. He has been effective at sharing and encouraging the congregation to appreciate the uniqueness of his background (AME) while also celebrating the diverse experience and denominations of the congregation. As an example, the praise and worship team has taken his lead, and is creating a unique brand of worship that incorporates a variety of musical styles. Rev. Gittens is open to initiatives aimed at Christian Unity and cooperation while remaining respectful of other religious traditions and views.

As Leader / Spiritual Leader - Rev. Gittens filled a long-standing leadership void at NPC. He's been effective at setting forth a vision that is both consistent with the senior pastor's, but also tailored to the needs of NPC English ministry. His leadership style is a combination of leading by example and pace setting. He's very direct in his expectations and is willing to confront when needed. He has sought to put his own spiritual life on display as a motivation to others to seek a deeper personal relationship with God. He is an effective motivator.

As Counselor/Pastor/Shepherd - Of the many areas that Rev. Gittens excels in, I believe this is one of his strongest. Pastor Mike has a very strong gifting for counseling at an individual level and shepherding the larger flock. He is very discerning and can generally see beneath the superficial issues of the individual/church, and can identify the greater "root cause." He is very affirmative, and creates an atmosphere of trust that is conducive to effective dialogue and issue resolution. As pastor, he is very passionate and personally invested in the spiritual health of each individual and has shown great perseverance to deepen each individual's relationship with Christ. He's shown a

willingness to make himself accessible and is always gracious with his time. In both his sermons and one-on-one meetings, he's been willing to be direct and candid in his assessments and recommendations, but careful to do so in love and without judgment.

Candidate desires to be more effective in this area and more knowledgeable in psychotherapy.

As Administrator - Rev. Gittens is an effective delegator. His strategy for administration appears to be "directive", whereby he will empower certain individuals to assume responsibilities and will then hold them accountable. This has proven effective thus far. As the church grows from a small tight-knit community, to a medium-to-large size one, he may want to consider instituting some formalized "structures" to manage growth and complexity (e.g., resource plans/utilizations, project plans, status meetings, budgets, communication protocols, etc.). Given the small size of the congregation, these formalized procedures are not needed today, but will be effective tools to support future growth and ensure that he does not get burnt out (Exodus 18). *Candidate feels this is an area in which to improve and to address this area, the candidate has enrolled in the NYC Leadership Fellows program to better equate himself to effectively run a growing organization as well as long range planning strategies.*

This process was very insightful and honest in its assessment and I am humbled and challenged by what this process has revealed.

Competences Chosen for Development

As ADMINISTRATOR: To educate and apply organizational management and long range planning to further the church's mission and longevity.

Strategies:

- I will attend in February 2012 the NYC Leadership fellows program that will educate me on various practical organizational principles.
- I will examine the various leadership models found in *Leadership: Theory and Practice* by Peter Northouse and *Leadership without Easy Answers* by Ronald Heifetz.

Evaluation

- I will receive feedback from the leadership team of my effectiveness in transferring the principles I have acquired from the leadership Fellows Program.
- I will evaluate after three months after the completion of the program, how much of the program principles I have we have implemented.
- I will identify the leadership or leadership models that work best with my personality and gifting.

As SPIRITUAL LEADER: To develop my spiritual dependence on God to lead and shepherd His people and to promote my personal spiritual transformation.

Strategies:

- I will read *Spiritual Formation: Following the Movements of the Spirit* by Henry Nouwen.

- I will receive feedback from my mentors Pastor Paul Leacock and Pastor Henry Kwan, regarding the necessity and value of listening to the Holy Spirit, consistency in corporate and personal prayer, and daily devotion.
- I will use *One Hour with God* by John Maxwell as a weekly devotional.

Evaluation

- I will receive feedback from site team member Minister Val Gittens to ascertain if I have increased my devotional and personal prayer life.
- I will journal my daily devotional time with God for reflection and meditation.

APPENDICES

APPENDIX 1
TIMELINE

Date	Task/Activity	Tools to Complete Task	Person responsible
2/2012	Proposal Approval by Director		
2/2012	Meet with Advisor	Copy of approved DP	
2/2012	Research for Goal 1		M.G.
2/2012	Meet with Site Team	Teleconference	M.G.
2/2012	Monthly report	Develop format	M.G./V.G.
2/2012	Monthly report to timekeeper	Report	M.G/V.G.
2/2012	Goal 1 –Strategy 1 & 2	Location; attendees	M.G./V.G.
2/2012	Supplies		M.G.
2/2012	Goal 2 writing plan	Templates	M.G.
2/2012	Goal 2 memberships; resources; subscriptions	Forms, etc.	M.G.
2/2012	Ministerial Competency 1	NYC Leadership Fellows	M.G.
2/2012	Goal 1-Strategy 1		M.G.
2/2012	Goal 1-Strategy 2	Prepare for conference	M.G./V.G.
3/2012	Goal 1 – Strategy 2	Conference	M.G. with Site Team
3/2012	Goal 2 – Strategy 1	Leadership Group	M.G./M.L./V.G./H.K/P.L.
3/2012	Goal 1 and 2	Research	M.G.
3/2012	Writing	Competency work sheet	M.G.

3/2012	Research for Goal 2		M.G.
3/2012	Goal 2 timeline	Schedule; assessment	M.G./V.G.
3/2012	Monthly report	Schedules	M.G.
3/2012	Meet with advisor		M.G.
3/2012	Ministerial competency #1		M.G.
3/2012	Goal 2-Strategy 1	Leadership selection	M.G.
4/2012	Confirm travel plans	Research site locations; schedules; Fees	M.G.
4/2012	Monthly Report to site team	Report	M.G.
4/2012	Review input from site team	Feedback notes	M.G.
4/2012	Meet with Advisor	Notes; questions	M.G.
4/2012	Review status of writing for Goal 2	Draft materials	M.G.
4/2012	Writing		M.G.
4/2012	Goal 2-Strategy 2	Leadership orientation	M.G.
4/2012	Goal 3-Strategy 1	Research	M.G./Leadership team
4/2012	Ministerial Competency #1		M.G.
4/2012	Ministerial Competency #2		M.G.

5/2012	Goal 2	Leadership group meeting	M.G
5/2012	Goal 2	Library/research	M.G.
5/2012	Goal 2 –Strategy 3	Confirm location/ Attendees, materials	M.G. with Site Team
5/2012	Goal 2-Strategy 3	Leadership training	M.G./V.G/H.K/M. L./Leadership team/
5/2012	Meeting with Site Team	Teleconference	M.G./V.G.
5/2012	Goal3-Strategy 2	Maturity assessment	M.G./Leadership team
5/2012	Meet with Advisor		M.G.
5/2012	Ministerial Competency #1		M.G.
5/2012	Ministerial Competency #2		M.G.
5/2012	Writing		M.G.
6/2012	Research for Goal 3		M.G.
6/2012	Writing	Materials from leadership team	M.G.
6/2012	Goal 3- Strategy 3	Identify the components	M.G./Leadership team
6/2012	Writing	Research/ draft chapters	M.G.
6/2012	Goal 3-Strategy 5	Prepare	M.G.
6/2012	Readers	Draft chapters	M.G. with site team

6/2012	Meet with advisor	Notes; draft materials; questions	M.G.
6/2012	Site Team Monthly report	Update via email	M.G.
6/2012	Goal 2	Meet with Leadership group-follow up	M.G./M.L/V.G.
6/2012	Ministerial Competency #1		M.G.
6/2012	Ministerial Competency #2		M.G.
7/2012	Writing	Revisions	M.G.
7/2012	Research	Assessment	M.G.
7/2012	Meet with Timekeeper		M.G.
7/2012	Meet with Advisor		M.G.
7/2012	Monthly report		M.G.
7/2012	Goal 3-Strategy 5		M.G./Leadership team
7/2012	Evaluate Ministerial Competencies #1-2		M.G./ Site Team
7/2012	Goal 4-Strategy 1	Prepare for teaching series	M.G.
8/2012	Goal 1 and 2	Draft final	M.G.
8/2012	Travel	Interviews	M.G./V.G.
8/2012	Evaluation	Summations	M.G. with Site Team
8/2012	Monthly report		M.G.
8/2012	Meet with Site team/Advisor	Determine location	M.G.
8/2012	Writing/research		M.G.
8/2012	Goal 3-Strategy 5	Continue development	M.G.

9/2012	Goal 1 and 2	Draft to readers	M.G.
9/2012	Goal 4- Strategy 1	Training of congregation	M.G.
9/2012	Goal 4-Strategy 2	Feedback	M.G.
9/2012	Evaluation summations	Paperwork from process assessment	M.G.
9/2012	Continued writing	Goals 1 and 2	M.G.
9/2012	Review with site team; advisor		M.G.
10/2012	Goal 3	Draft to Readers	M.G.
10/2012	Writing		M.G.
11/2012	Goal 4	Draft to readers	M.G.
11/2012	Full DP Draft 1		M.G.
11/2012	Re-write		M.G.
12/2012	Re-write	To editor	M.G.
12/2012	Prelim. Submission		M.G.

APPENDIX 2
TIMELINE/BUDGET

Date	Task/Activity	Tools to Complete Task	Cost/Funding
2/2012	Proposal Approval by Director		
2/2012	Meet with Advisor	Copy of approved DP	
2/2012	Meet with Site Team	Teleconference	\$25
2/2012	Monthly report	Develop format	
2/2012	Monthly report to timekeeper	Report	
2/2012	Goal 1 –Strategy 1&2	Location; attendees	\$ 100/Donations
2/2012	Supplies	Flyers-advertising	\$150
2/2012	Goal 2 writing plan	Templates	
2/2012	Goal 2 memberships; resources; subscriptions	Forms, etc.	\$100
3/2012	Goal 1 – Strategy 3	Attendees, advertising	\$150/Donations
3/2012	Goal 2 – Strategy 1	Leadership Group	\$25
3/2012	Goal 1 and 2	Research	Library
3/2012	Writing	Competency work sheet	
3/2012	Goal 2 timeline	Schedule; assessment	
3/2012	Monthly report	schedules	
3/2012	Goal 1-Strategy 2		\$450

3/2012	Goal 2-Strategy 1	Lite snack	\$75
4/2012	Monthly Report to site team	Report	
4/2012	Review input from site team	Feedback notes	
4/2012	Meet with Advisor	Notes; questions	
4/2012	Review status of writing for Goal 2	Draft materials Photocopies	
4/2012	Goal 2	Leadership group meeting	\$25
4/2012	Goal 2- Strategy 2	Leadership orientation	\$25
5/2012	Goal 2	Library/research	Library
5/2012	Goal 2- Strategy 3	Preparation	\$25
5/2012	Meeting with Site Team	Teleconference	\$25
5/2012	Goal 2 –Strategy 3	Educational training	\$250/Donations
5/2012	Writing 1	Materials from focus groups	
5/2012	Goal 3 –Strategy 2	Assessment meeting	\$75/Donations
6/2012	Writing 2	Research/ draft chapters	
6/2012	Readers	Draft chapters	
6/2012	Advisor	Notes; draft materials; questions	
6/2012	Goal 2	Meet with leadership group	\$25
6/2012	Site Team Monthly report	Update via email	

6/2012	Goal 3 – Strategy 3	Identify the components	\$75/Donations
7/2012	Writing	Revisions	
7/2012	Research	Assessment	
7/2012	Goal 3- Strategy 5	Curricula development	\$75/Donations
7/2012	Meet with timekeeper		
7/2012	Monthly report		
7/2012	Goal 4-Strategy 1	Confirm location/attendees	\$75/Donations
8/2012	Goal 1 and 2	Draft final	
8/2012	Travel	Interviews	\$600
8/2012	Evaluation	Summations	
8/2012	Monthly report		
8/2012	Site team/Advisor	Determine location	
8/2012	Goal 3-Strategy 5	Lite Snack	\$25/Donations
8/2012	Goal 1 and 2	Draft to readers	
9/2012	Goal 4-Strategy 1	Teaching series	\$75
9/2012	Evaluation summations	Paperwork from process assessment	
9/2012	Goal 4- Strategy 2		\$50
9/2012	Continued writing	Goals 1 and 2	
9/2012	Review with site team; advisor		
10/2012	Goal 3	Draft to Readers	

10/2012	Full DP Draft 1		
11/2012	Goal 4	Draft to readers	
11/2012	Re-write		
11/2012	Re-write	To editor	
12/2012	Prelim. Submission		

* Donations collected to offset costs

Office Supplies	\$250.00
Printing/Copier	\$250.00
Telephone	\$100.00
Software/Technology Upgrades	\$150.00
Workshop/conference snacks	\$125.00
Meals/Lodging	\$150.00
Travel – Local	\$75.00
Travel – out of state	\$600.00
Recordkeeping (standard)	\$150.00
Recordkeeping (archival)	\$150.00
Conference and Flyers	\$400.00
IT Personal/consultant	\$500.00
Total Estimated Budget	\$3750.00

BIBLIOGRAPHY

Adams, Jay Edward. *A Theology of Christian Counseling: More Than Redemption*. Grand Rapids, MI.: Ministry Resource Library, 1986.

Aldrich, Clark. *Learning Online with Games, Simulations, and Virtual Worlds: Strategies for Online Instruction*. San Francisco: Jossey-Bass, 2009.

Anderson, Keith, and Randy D. Reese. *Spiritual Mentoring: a Guide for Seeking and Giving Direction*. Downers Grove, IL: IVP Books, 1999.

Anderson, Neil T. *The Bondage Breaker*. Eugene, OR: Harvest House Publishers, 2000.

_____. *Discipleship Counseling*. Ventura, CA: Regal, 2003.

_____. *Finding God's Will in Spiritually Deceptive Times*. Eugene, OR: Harvest House Publishers, 2003

_____. *Steps to Freedom in Christ: A Step-By-Step Guide to Help You*. 3rd ed. Ventura, CA: Gospel Light, 2004.

Anderson, Shawn D. *Living Dangerously: Seven Keys to Intentional Discipleship*. Eugene, OR: Wipf & Stock Pub., 2010.

Anthony, Michael J. *Introducing Christian Education: Foundations for the Twenty-First Century*. Grand Rapids, MI: Baker Academic, 2001.

Anthony, Michael J., Warren S. Benson, Daryl Eldridge, and Julie Gorman, eds. *Evangelical Dictionary of Christian Education*. Grand Rapids, MI: Baker Academic, 2001.

Baab, Lynne M. *Friending: Real Relationships in a Virtual World*. Downers Grove, IL: IVP Books, 2011.

Bage, Grant. *Narrative Matters: Teaching and Learning History through Story*. London: Routledge, 1999.

Baptist Convention of Michigan, “Developing an Adult Discipleship Plan in a Local Church.” <http://storage.cloversites.com/baptistconventionofmichigan/documents/develop%20a%discipleship%plan.pdf> (accessed 12/9/11).

Barna, George. *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ*. Colorado Springs, Colo.: WaterBrook Press, 2001.

_____. *Revolution*. Wheaton, IL: Tyndale House Publishers, 2005.

_____. *Futurecast: What Today's Trends Mean For Tomorrow's World*. Carol Stream, IL: BarnaBooks, 2011.

_____. *Maximum Faith: Live Like Jesus Experience Genuine Transformation*. Brentwood, TN: Metaformation/SGG/WHCP, 2011.

Barna Group. "About Barna Group." <http://barna.org> (accessed November 7, 2011).

_____. "The Barna Group - Barna Update." <http://barnaresearch.com> (accessed June 14, 2011).

_____. "Do Congregations Contribute to their Communities?" <http://www.barna.org/congregations-articles> (accessed October 13, 2011).

_____. "Faith has a Limited Effect on Most People's Behavior." <http://www.barna.org/barna-update/article/5-barna/188-faith-has-a-limited-effect> (accessed August 30, 2011).

_____. "Research on How God Transforms Lives Reveals a 10-Stop Journey." <http://www.barna.org/transformation-articles> (accessed November 30, 2011).

_____. "Six Megathemes Emerge from Barna Group research in 2010." <http://www.barna.org/culture-articles> (accessed June 1, 2011).

Bauer, Walter, William F. Arndt, and Frederick William Danker. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Chicago: University of Chicago Press, 2000.

Beale, G. K., and D. A. Carson. *Commentary on the New Testament Use of the Old Testament*. Grand Rapids, MI: Baker Academic, 2007.

Beck, James R. "Self and Soul: Exploring the Boundary between Psychotherapy and Spiritual Formation." *Journal of Psychology and Theology* 31, no.1 (2003): 24-36.

Beilby, James K., and Paul R. Eddy. *The Historical Jesus: Five Views*. Downers Grove, IL: IVP Academic, 2009.

Benner, David G., "Nurturing Spiritual Growth." *Journal of Psychology and Theology* 30, no. 4 (2002): 355-361.

Bennett, Ron. *Intentional Disciplemaking: Cultivating Spiritual Maturity in the Local Church*. Colorado Springs, CO: NavPress, 2001.

Bergmann, Sigurd. *Creation Set Free: The Spirit as Liberator of Nature*. Grand Rapids, MI: William B. Eerdmans, 2005.

Billings, Gloria. *Beyond the Big House: African American Educators on Teacher Education*. New York: Teacher's College Press, 2005.

Bolman, Lee G., and Terrence E. Deal. *Reframing Organizations: Artistry, Choice, and Leadership*. 4th ed. San Francisco: Jossey-Bass, 2008.

Bonhoeffer, Dietrich. *The Cost of Discipleship*. 2nd. ed. New York: Macmillan, 1959.

Borgh, Eduardus van der. *Christian Identity*. Leiden: Brill Academic Publishers, 2008.

Bretherton, Inge. "The Origins of Attachment Theory: John Bowlby and Mary Ainsworth." *Developmental Psychology* 28, no. 5 (September 1992): 759-775.

Bright, Bill. *Handbook for Christian Maturity: A Compilation of Ten Basic Steps toward Christian Maturity*. San Bernardino, CA: Campus Crusade for Christ, International, 1982.

Brookfield, Stephen. *Understanding and Facilitating Adult Learning: A Comprehensive Analysis of Principles and Effective Practices*. San Francisco: Jossey-Bass, 1986.

Brueggemann, Walter. *Great Prayers of the Old Testament*. Louisville, KY: Westminster John Knox Press, 2008.

Buechner, Frederick. *Telling the Truth: The Gospel as Tragedy, Comedy, and Fairy Tale*. San Francisco: Harper & Row, 1977.

Campbell, Heidi. "Spiritualizing the Internet: Uncovering Discourses and Narratives of Religious Internet Usage." *Heidelberg Journal of Religions on the Internet* (2005):1-26.
<http://www.ub.uni-heidelberg.de/archiv/5824>.

Carson, D. A., Peter Thomas Brien, and Mark A. Seifrid. *Justification and Variegated Monism*. Grand Rapids, MI: Baker Academic, 2001.

_____. *Christ and Culture Revisited*. Grand Rapids, MI: William B. Eerdmans, 2008.

Chapell, Bryan. *Christ-Centered Worship: Letting the Gospel Shape our Practice*. Grand Rapids, MI: Baker Academic, 2009.

Chiavone, Michael L. *The One God: A Critically Developed Evangelical Doctrine of Trinitarian Unity*. Eugene, OR: Pickwick Publications, 2009.

Chism, Keith A. *Christian Education for the African American Community: Teacher Training in the Black Church*. Nashville, TN: Discipleship Resources, 1995.

Cho, Yong. *The Holy Spirit, My Senior Partner*. Altamonte Springs, FL: Creation House, 1989.

Chung, David, and Kang-nam Oh. *Syncretism: the Religious Context of Christian Beginnings in Korea*. Albany: State University of New York Press, 2001.

Clark, Kelly James, Richard Lints, and James K. A. Smith. *101 Key Terms in Philosophy and Their Importance for Theology*. Louisville, KY: Westminster John Knox Press, 2004.

Clark, Robert, Lin Johnson, and Allyn Sloat, eds. *Christian Education: Foundations for the Future*. Chicago: Moody Publishers, 1991.

Clem, Bill. *Disciple: Getting Your Identity from Jesus*. Wheaton, IL: Crossway Books, 2011.

Clinton, Timothy E., and George W. Ohlschlager. *Competent Christian Counseling*. Colorado Springs, CO: WaterBrook Press, 2002.

Clinton, Tim, and Gary Sibcy. *Why You Do the Things You Do: the Secret to Healthy Relationships*. Nashville, TN: Thomas Nelson, 2006.

Clinton, Tim, and Joshua Straub. *God Attachment: Why You Believe, Act, and Feel the Way You Do About God*. New York: Howard Books, 2010.

Clinton, Tim, and Mark Laaser. *The Quick-Reference Guide to Sexuality & Relationship Counseling*. Grand Rapids, MI.: Baker Books, 2010.

Clinton, Tim, Archibald D. Hart, and George Ohlschlager, eds. *Caring For People God's Way: Personal and Emotional Issues, Addictions, Grief, and Trauma*. Nashville, TN: Thomas Nelson, 2009.

Cloud, Henry, and John Sims Townsend. *Boundaries: When to Say Yes, When to Say No to Take Control of Your Life*. Grand Rapids, MI: Zondervan, 1992.

Coates, Julie. *Generational Learning Styles*. River Falls, WI: LERN Books, 2006.

Cole, Neil. *Organic Church: Growing Faith Where Life Happens*. San Francisco: Jossey-Bass, 2005.

Collins, Gary. *The Biblical Basis of Christian Counseling for People Helpers: Relating the Basic Teachings of Scripture to People's Problems*. Colorado Springs, CO: NavPress, 1993.

_____. *Christian Counseling: A Comprehensive Guide*. 3rd ed. Nashville, TN: Thomas Nelson, 2007.

Collins, James C. *Good to Great: Why Some Companies Make the Leap and Others Don't*. New York: HarperBusiness, 2001.

Colson, Charles W., and Nancy Pearcey. *Developing a Christian Worldview of the Christian in Today's Culture*. Wheaton, IL: Tyndale House, 2001.

_____. *How Now Shall We Live*. Wheaton, IL: Tyndale House Publishers, 2004.

Costen, Melva Wilson. *African American Christian Worship*: 2nd Edition. Nashville, TN: Abingdon Press, 2007.

Cranton, Patricia. *Transformative Learning in Action: Insights from Practice*. San Francisco: Jossey-Bass, 1997.

_____, ed. *Authenticity in Teaching: New Directions for Adult and Continuing Education*. San Francisco: Jossey-Bass, 2006.

Crockett, Joseph V. *Teaching Scripture from an African-American Perspective*. Nashville, TN.: Discipleship Resources, 1990.

Damrosch, David. *The Narrative Covenant: Transformations of Genre in the Growth of Biblical Literature*. Ithaca, NY: Cornell University Press, 1991.

Donato, Mary. "Discipleship: a Path to Lifelong learning." Master's thesis, St. Norbert College, De Pere, WI, 2008

Dawn, Marva J. *Keeping the Sabbath Wholly: Ceasing, Resting, Embracing, Feasting*. Grand Rapids, MI.: Wm. B. Eerdmans, 1989.

_____. *The Sense of the Call: A Sabbath Way of Life for Those Who Serve God, the Church, and the World*. Grand Rapids, MI: Wm. B. Eerdmans, 2006.

DeYoung, Kevin. *Just Do Something: A Liberating Approach to Finding God's Will*. Chicago, IL: Moody Publishers, 2009.

Disciplers Training International. "A Biblical model for Spiritual Parenting." <http://www.disciplers.org/discipleship.shtml> (accessed August 30, 2011).

Discipleship Journal. "Cookie Cutter Discipleship." <http://www.navpress.com/magazines/archives> (accessed August 30, 2011).

Discipleship Journal. "Power for a Purpose." <http://www.navpress.com/magazines/archives> (accessed August 30, 2011).

Dunn, James D.G. *Christology in the Making: A New Testament Inquiry into the Origins of the Doctrine of the Incarnation*. 2nd ed. Grand Rapids, MI: Wm. B. Eerdmans, 1996.

_____. *The Theology of Paul the Apostle*. Grand Rapids, MI: Wm. B. Eerdmans, 2006.

_____. *Jesus, Paul, and the Gospels*. Grand Rapids, MI: Wm. B. Eerdmans, 2011.

Dyson, Michael Eric. *The Michael Eric Dyson Reader*. New York: Basic Civitas Books, 2004.

Erickson, Millard J. *A Basic Guide to Eschatology: Making Sense of the Millennium*. Grand Rapids, MI: Baker Book House, 1998.

_____. *Postmodernizing the Faith: Evangelical Responses to the Challenge of Postmodernism*. Grand Rapids, MI: Baker Academic, 1998.

_____. *Making Sense of the Trinity: 3 Crucial Questions*. Grand Rapids, MI: Baker Academic, 2000.

_____. *Introducing Christian Doctrine*. 2nd ed. Edited by L. Arnold Hustad. Grand Rapids, MI: Baker Academic, 2001.

_____. *Truth or Consequences: the Promise & Perils of Postmodernism*. Downers Grove, IL: IVP Academic, 2001.

_____. *The Postmodern World: Discerning the Times and the Spirit of Our Age*. Wheaton, IL: Crossway Books, 2002.

Erickson, Millard J., and James L. Heflin. *Old Wine in New Wineskins: Doctrinal Preaching in a Changing World*. Grand Rapids, MI: Baker Book House, 1997.

Estep, James R., Jr., Michael J. Anthony, and Gregg R. Allison. *A Theology for Christian Education*. Nashville, TN: B&H Academic, 2008.

Fee, Gordon D. *Listening to the Spirit in the Text*. Grand Rapids, MI: Wm. B. Eerdmans, 2000.

_____. *New Testament Exegesis: a Handbook for Students and Pastors*. 3rd ed. Louisville, KY: Westminster John Knox Press, 2002.

_____. *Pauline Christology: An Exegetical-Theological Study*. Peabody, MA: Hendrickson Publishers, 2007.

_____. *God's Empowering Presence: The Holy Spirit in the Letters of Paul*. Reprint ed. Grand Rapids, MI: Baker Academic, 2009.

Fee, Gordon D., and Douglas Stuart. *How to Read the Bible for All It's Worth*. 3rd ed. Grand Rapids, MI: Zondervan, 2003.

Ferguson, Sinclair B. *The Holy Spirit*. Downers Grove, IL: IVP Academic, 1997.

Finney, Charles Grandison. *Experiencing Revival*. New Kensington, PA: Whitaker House, 2000.

Firestone, Robert W., and Joyce Catlett. *Fear of Intimacy*. Washington DC: American Psychological Association (APA), 2000.

Firestone, Robert, Lisa A. Firestone, and Joyce Catlett. *Sex and Love in Intimate Relationships*. Washington, DC: American Psychological Association, 2006.

Ford, Leighton. *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values & Empowering Change*. Downers Grove, IL: IVP Books, 1993.

Fosberg, Michael. *Incognito: An American Odyssey of Race and Self-Discovery*. Chicago: Incognito, 2011.

Foster, Richard J. *Celebration of Discipline: The Path to Spiritual Growth*. San Francisco: Harper & Row, 1988.

_____. *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*. San Francisco: HarperSanFrancisco, 1998.

Frankl, Viktor E. *Man's Search for Meaning*. Boston: Beacon Press, 2006.

Gangel, Kenneth O., and Jim Wilhoit. *The Christian Educator's Handbook on Adult Education*. Wheaton, IL: Victor Books, 1993.

_____. *The Christian Educator's Handbook on Family Life Education*. Grand Rapids, MI: Baker Books, 1996.

Gangel, Kenneth O., and Howard G. Hendricks. *The Christian Educator's Handbook on Teaching*. Grand Rapids, MI: Baker Books, 1998.

Gangel, Kenneth O., and Warren S. Benson. *Christian Education: Its History and Philosophy*. Eugene, OR: Wipf and Stock Publishers, 2002.

Gorman, Michael J. *Cruciformity: Paul's Narrative Spirituality of the Cross*. Grand Rapids, MI: Wm. B. Eerdmans, 2001.

Greenman, Jeffrey P., and George Kalantzis, eds. *Life in the Spirit: Spiritual Formation in Theological Perspective*. Downers Grove, IL: IVP Academic, 2010.

Groome, Thomas H. *Christian Religious Education: Sharing Our Story and Vision*. San Francisco: Jossey-Bass, 1999.

Habermas, Gary R. *The Thomas Factor: Using Your Doubts to Draw Closer to God*. Nashville, TN: Broadman & Holman, 1999.

Habermas, Ronald T., and Klaus Dieter Issler. *Teaching for Reconciliation: Foundations and Practice of Christian Educational Ministry*. Grand Rapids, MI: Baker Book House, 1992.

Halpern, Baruch, Jon Douglas Levenson, and Frank Moore Cross. *Traditions in Transformation: Turning Points in Biblical Faith*. Winona Lake, IN: Eisenbrauns, 1981.

Hayford, Jack W. *Living the Spirit Filled Life*. Nashville, TN: Thomas Nelson, 2002.

Hays, Richard B. *The Moral Vision of the New Testament: Community, Cross, New Creation: a Contemporary Introduction to New Testament Ethics*. San Francisco: HarperOne, 1996.

_____. *The Conversion of the Imagination: Paul as Interpreter of Israel's Scripture*. Grand Rapids, MI: William B. Eerdmans, 2005.

Heifetz, Ronald A. *Leadership without Easy Answers*. Cambridge, MA: Harvard University Press, 1998.

Heim, S. Mark. *The Depth of the Riches: A Trinitarian Theology of Religious Ends*. Grand Rapids, MI: Wm. B. Eerdmans, 2000.

Hendricks, Howard. *Teaching to Change Lives: Seven Proven Ways to Make Your Teaching Come Alive*. Grand Rapids, MI: Multnomah Books, 2003

Hendricks, Howard G., and William Hendricks. *Living By the Book Workbook: The Art and Science of Reading the Bible*. Chicago: Moody Publishers, 2007.

Heriot, Jessica K., and Eileen J. Polinger, eds. *The Use of Personal Narratives in the Helping Professions: a Teaching Casebook*. Binghamton, NY: Haworth Social Work Practice Press, 2002.

Herrington, Jim, Mike Bonem, and James Harold Furr. *Leading Congregational Change: A Practical Guide for the Transformational Journey*. San Francisco: Jossey-Bass, 2000.

Hess, Mary E., and Stephen Brookfield. *Teaching Reflectively in Theological Contexts: Promises and Contradictions*. Malabar, FL: Krieger, 2008.

Hindson, Edward E., and Ergun Caner, eds. *The Popular Encyclopedia of Apologetics*. Eugene, OR: Harvest House Publishers, 2008.

Hipps, Shane. *The Hidden Power of Electronic Culture: How Media Shapes Faith, the Gospel, and Church*. El Cajon, CA: Zondervan/Youth Specialties, 2006.

_____. *Flickering Pixels: How Technology Shapes Your Faith*. Grand Rapids, MI: Zondervan, 2009.

Hodge, Elizabeth, Sharon Collins, and Tracy Giordano. *The Virtual Worlds Handbook: How to Use Second Life and Other 3D virtual Environments*. Sudbury, MA: Jones and Bartlett, 2011.

Hull, Bill. *The Complete Book of Discipleship: On Being and Making Followers of Christ*. Colorado Springs, CO: NavPress, 2006.

Hybels, Bill. *Just Walk Across the Room: Simple Steps Pointing People to Faith*. Grand Rapids, MI: Zondervan, 2006.

_____. *The Power of a Whisper: Hearing God, Having the Guts to Respond*. Grand Rapids, MI: Zondervan, 2010.

Hybels, Bill, LaVonne Neff, and Ashley Wiersma. *Too Busy Not to Pray: Slowing Down to Be with God*. Large print ed. Waterville, ME: Christian Large Print, 2008.

Ingram, Chip. *Good to Great in God's Eyes: 10 Practices Great Christians have in Common*. Grand Rapids, MI: Baker Books, 2007.

Jencks, Charles. *Critical Modernism: Where is Post-Modernism Going?* 5 ed. Chichester, UK: Wiley-Academy, 2007.

Jenkins, Philip. *The Next Christendom: The Coming of Global Christianity*. Oxford: Oxford University Press, 2002.

Jennings, Theodore W., Jr. *Transforming Atonement: A Political Theology of the Cross*. Minneapolis, MN: Fortress Press, 2009.

Johnston, John G. "Discipleship: Stepping Stones to Developing Your Church's Strategy." PhD diss., Liberty University, 2009.

June, Lee N., and Matthew Parker. *Evangelism & Discipleship in African-American Churches*. Grand Rapids, MI: Zondervan, 1999.

June, Lee N., Sabrina D. Black, and Willie Richardson. *Counseling in African-American Communities: Biblical Perspectives on Tough Issues*. Grand Rapids, MI: Zondervan, 2002.

Jung, L. Shannon. *Identity and Community: a Social Introduction to Religion*. Atlanta, GA.: John Knox Press, 1980.

Kaiser, Walter C. *The Messiah in the Old Testament*. Grand Rapids, MI: Zondervan, 1997.

_____. *Preaching and Teaching from the Old Testament: A Guide for the Church*. Grand Rapids, MI: Baker Academic, 2003.

Karen, Robert. *Becoming Attached: First Relationships and How They Shape Our Capacity to Love*. New York: Oxford University Press, 1998.

Keller, Timothy J. *The Reason for God: Belief in an Age of Skepticism*. New York: Dutton, 2008.

_____. *Counterfeit Gods: The Empty Promises of Money, Sex, and Power, and the Only Hope That Matters*. New York: Dutton, 2009.

_____. *Generous Justice: How God's Grace Makes Us Just*. New York: Dutton, 2010.

_____. *The Prodigal God*. New York: Riverhead Books, 2010.

_____. *King's Cross: The Story of the World in the Life of Jesus*. New York: Dutton, 2011.

Kim, Christian. *Korean-American Experience in the United States: Initial Thoughts*. Cheltenham, UK: The Hermit Kingdom Press, 2004.

_____. *Korean-American Youth Identity and 9/11: An Examination of Korean-American Ethnic Identity in Post-9/11 America*. Highland Park, NJ: Hermit Kingdom Press, 2008.

Kim, Rebecca Y. *God's New Whiz Kids: Korean American Evangelicals on Campus*. New York: New York University Press, 2006.

Kim, Sebastian C. H. *Christian Theology in Asia*. Cambridge: Cambridge University Press, 2008.

Kinnaman, David. *Unchristian*. Grand Rapids, MI: Baker Books, 2007.

Kinsler, F. Ross, and Gloria Kinsler. *The Biblical Jubilee and the Struggle for Life: An Invitation to Personal, Ecclesial, and Social Transformation*. Maryknoll, NY: Orbis Books, 1999.

Kittel, Friedrich, G., and G. W. Bromiley. *Theological Dictionary of the New Testament*. Grand Rapids, MI: Wm. B. Eerdmans, 1985.

“KMA: Diversity.” KMA: Diversity. <http://Kmadiversity.com> (accessed June 14, 2011).

Kotter, John P. *A Force for Change: How Leadership Differs from Management*. New York: Free Press, 1990.

_____. *John P. Kotter on What Leaders Really Do*. Boston: Harvard Business School Press, 1999.

Kjos Ministries, “Statistics for the Changing Church.” <http://www.crossroad.to/charts/church-statistics.html> (accessed August 1, 2011).

Lamb, David T. *God Behaving Badly: Is the God of the Old Testament Angry, Sexist, and Racist?* Downers Grove, IL: IVP Books, 2011.

LeFever, Marlene D. *Creative Teaching Methods*. Elgin, IL: D.C. Cook, 1985.

Lee, Warren W. *A Dream for South Central: The Autobiography of an Afro-Americanized Korean Christian Minister*. San Francisco: W.W. Lee, 1993.

Lewis, C. S. *A Grief Observed*. San Francisco: HarperSanFrancisco, 2001.

_____. *The Problem of Pain*. San Francisco: HarperSanFrancisco, 2001.

Lewis, Robert, Wayne Cordeiro, and Warren Bird. *Culture Shift: Transforming Your Church from the Inside Out*. San Francisco: Jossey-Bass, 2005.

MacDonald, Gordon. *Renewing Your Spiritual Passion*. Nashville, TN: Oliver-Nelson, 1989.

Macchia, Frank D. *Baptized in the Spirit: A Global Pentecostal Theology*. Grand Rapids, MI: Zondervan, 2006.

Malphurs, Aubrey. *Strategic Disciple Making: A Practical Tool for Successful Ministry*. Grand Rapids, MI: Baker, 2009.

Malphurs, Aubrey, and Michael Malphurs. *Church Next: Using the Internet to Maximize your Ministry*. Grand Rapids, MI: Kregel, 2003.

Maynes, Mary Jo., Jennifer L. Pierce, and Barbara Laslett. *Telling Stories: The Use of Personal Narratives in the Social Sciences and History*. Ithaca, NY: Cornell University Press, 2008.

McCormack, Bruce L. *Justification in Perspective: Historical Developments and Contemporary Challenges*. Grand Rapids, MI: Baker Academic, 2006.

McCurley, Foster R. *Ancient Myths and Biblical Faith: Scriptural Transformations*. Philadelphia: Fortress Press, 1983.

McGrath, Alister E. *Christian Theology: An Introduction*. 5th ed. New York: Wiley-Blackwell, 2011.

McLaren, Brian D. *A New Kind of Christian: A Tale of Two Friends on a Spiritual Journey*. San Francisco: Jossey-Bass, 2008.

_____. *The Story We Find Ourselves In: Further Adventures of a New Kind of Christian*. San Francisco: Jossey-Bass, 2003.

McMinn, Mark R. *Psychology, Theology, and Spirituality in Christian Counseling*. Wheaton, IL: Tyndale House, 1996.

McNeal, Reggie. *The Present Future: Six Tough Questions for the Church*. San Francisco: Jossey-Bass, 2009.

Mezirow, Jack. *Learning as Transformation: Critical Perspectives on a Theory in Progress*. Downers Grove, IL: Jossey-Bass, 2000.

Mezirow, Jack, and Edward W. Taylor. *Transformative Learning in Practice: Insights from Community, Workplace, and Higher Education*. San Francisco: Jossey-Bass, 2009.

Molka-Danielsen, Judith, and Mats Deutschmann, eds. *Learning and Teaching in the Virtual World of Second Life*. Trondheim, Norway: Tapir Academic Press, 2009.

Moore, Mary Elizabeth. *Teaching from the Heart: Theology and Educational Method*. Minneapolis, MN: Fortress Press, 1991.

Morgan, Christopher W., and Robert A. Peterson, eds. *Is Hell for Real or Does Everyone Go To Heaven?* Grand Rapids, MI: Zondervan, 2011.

Munroe, Myles. *Understanding the Purpose and Power of Prayer: Earthly License for Heavenly Interference*. New Kensington, PA: Whitaker House, 2002.

_____. *The Principles and Power of Vision*. New Kensington, PA: Whitaker House, 2003.

_____. *The Spirit of Leadership*. New Kensington, PA: Whitaker House, 2005.

Museus, Samuel D. *Conducting Research on Asian Americans in Higher Education*. San Francisco: Jossey-Bass, 2009.

Newton, Gary C. *Growing Toward Spiritual Maturity*. Wheaton, IL: Crossway Books, 2004.

Noel, Bradley Truman. *Pentecostal and Postmodern Hermeneutics*. Eugene, OR: Wipf & Stock Publishers, 2009.

Northouse, Peter Guy. *Leadership: Theory and Practice*. 4th ed. Thousand Oaks, CA: SAGE Publications, 2007.

Nouwen, Henri J. M., Michael J. Christensen, and Rebecca Laird. *Spiritual Direction: Wisdom for the Long Walk of Faith*. San Francisco: Harper San Francisco, 2006.

_____. *Spiritual Formation: Following the Movements of the Spirit*. New York: HarperOne, 2010.

Nouwen, Henri J. M., and Philip Roderick. *Beloved: Henri Nouwen in Conversation*. Grand Rapids, MI: William B. Eerdmans, 2007.

Ogden, Greg. *Transforming Discipleship: Making Disciples a Few at a Time*. Downers Grove, IL: IVP Books, 2003.

_____. *Discipleship Essentials: A Guide to Building Your Life in Christ*. Downers Grove, IL: IVP Connect, 2007.

Oh, Jung. *A Korean Theology of Human Nature: With Special Attention to the Works of Robert Cummings Neville and Tu Wei-Ming*. Lanham, MD: University Press of America, 2005.

Okihiro, Gary Y. *Margins and Mainstreams: Asians in American History and Culture*. Seattle: University of Washington Press, 1994.

Owen, John, Kelly M. Kapic, and Justin Taylor. *Communion with the Triune God*. Wheaton, IL: Crossway Books, 2007.

Pazmino, Robert W. *Basics of Teaching for Christians: Preparation, Instruction, and Evaluation*. Grand Rapids, MI: Baker Books, 1998.

Penner, Clifford, and Joyce Penner. *The Gift of Sex: a Guide to Sexual Fulfillment*. Nashville, TN: Thomas Nelson, 2003.

Pennock, J. Roland, and John W. Chapman. *Justification*. New York: New York University Press, 1986.

Pew Forum. “US Religious Landscape Survey.” [Http:// www.pewforum.org/comparisons#14](http://www.pewforum.org/comparisons#14) (accessed November 7, 2011).

_____. “The Zeal of the Convert: Is it The Real Deal.” [http:// Pewforum.org/The-Zeal-of-the-Convert](http://Pewforum.org/The-Zeal-of-the-Convert) (accessed June 1, 2011).

Pier, Mac, and Katie Sweeting. *The Power of a City at Prayer: What Happens When Churches Unite For Renewal*. Downers Grove, IL: IVP Books, 2002.

Pier, Mac. *Spiritual Leadership in the Global City*. Birmingham, AL: New Hope Publishers, 2008.

Piper, John. *50 Crucial Questions about Manhood and Womanhood*. Wheaton, IL: The Council on Biblical Manhood and Womanhood, 1992.

_____. *Brothers, We Are Not Professionals: A Plea to Pastors for Radical Ministry*. Nashville, TN: Broadman & Holman, 2002.

Poythress, Vern S. *God Centered Biblical Interpretation*. Phillipsburg, NJ: Presbyterian & Reformed Publishing, 1999.

Pope, Raechele L., Amy L. Reynolds, and John A. Mueller. *Multicultural Competence in Student Affairs*. San Francisco: Jossey-Bass, 2004.

Pope, Randy. *The Prevailing Church: An Alternative Approach to Ministry Design*. Chicago: Moody Press, 2002.

Pride, Richard A. *The Political Use of Racial Narratives: School Desegregation in Mobile, Alabama, 1954-97*. Urbana: University of Illinois Press, 2002.

Putman, Jim. *Real-Life Discipleship: Building Churches That Make Disciples*. Downers Grove, IL: NavPress, 2010.

Rankin, John C. *The Six Pillars of Honest Politics: The Biblical Nature of a Level Playing Field*. Hartford, CT: TEI Publishing House, 2008.

Ravenhill, David. "Soaking.Net: Arts for Healing and Devotions." Soaking.Net: Arts for Healing and Devotions. <http://soaking.net> (accessed June 30, 2011).

Rima, Samuel D. *Leading from the Inside Out: the Art of Self-leadership*. Grand Rapids, MI: Baker Books, 2000.

Roberts, Carlos C. *Christian Education Teaching Methods - From Modern to Postmodern: Teaching the Faith to Post-Moderns*. Bloomington, IN: AuthorHouse, 2009.

Robinson, Haddon W., and Craig Brian Larson. *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators*. Grand Rapids, MI: Zondervan, 2005.

Rolnick, Philip A. *Person, Grace, and God*. Grand Rapids, MI: Wm. B. Eerdmans, 2007.

Rosenau, Pauline Vaillancourt. *Post-modernism and the Social Sciences: Insights, Inroads, and Intrusions*. Princeton, NJ: Princeton University Press, 1992.

Ryrie, Charles Caldwell. *Balancing the Christian life*. Chicago: Moody Press, 1994.

Samra, James "A Biblical View of Discipleship." *Bibliotheca Sacra* 160, no. 638 (April-June 2003): 219-34.

Sanders, J. Oswald. *Spiritual Leadership: Principles of Excellence for Every Believer*. 2nd rev. ed. Chicago: Moody Press, 1994.

Schwarz, Christian A. *Color your World with Natural Church Development: Experiencing all that God has Designed You to Be*. St. Charles, IL: ChurchSmart Resources, 2005.

Scorgie, Glen G., Mark L. Strauss, and Steven M. Voth. *The Challenge of Bible Translation: Communicating God's Word to the World*. Grand Rapids, MI: Zondervan, 2003.

Search, Bill. *Simple Small Groups: A User-Friendly Guide for Small Group Leaders*. Grand Rapids, MI: Baker Books, 2008.

Sheared, Vanessa, Juanita Johnson-Bailey, Scipio A. J. Colin III, Elizabeth Peterson, and Stephen D. Brookfield, eds. *The Handbook of Race and Adult Education: a Resource for Dialogue on Racism*. San Francisco: Jossey-Bass, 2010.

Shults, F. LeRon, and Steven J. Sandage. *Transforming Spirituality: Integrating Theology and Psychology*. Grand Rapids, MI: Baker Academic, 2006.

Smith, James Bryan, and Richard J. Foster. *A Spiritual Formation Workbook: Small Group Resources for Nurturing Christian Growth*. New York: HarperOne, 1999.

Snyder, Howard A. *The Community of the King*. Downers Grove, IL: IVP Academic, 2004.

Sproul, R. C. *The Consequences of Ideas: Understanding the Concepts that Shaped Our World*. Wheaton, IL: Crossway Books, 2009.

Spurgeon, C. H. *Spurgeon on Prayer & Spiritual Warfare*. New Kensington, PA.: Whitaker House, 1998.

Stanley, Charles F. *The Wonderful Spirit-filled Life*. Nashville, TN: Thomas Nelson, 1992.

_____. *The Blessings of Brokenness: Why God Allows Us to Go through Hard Times*. Grand Rapids, MI: Zondervan, 1997.

Steinke, Peter. *Healthy Congregations: A System Approach*. Herndon, VA: The Alban Institute, 2006.

Stephens, Buck. *The Coming Financial Revolution: God's Prophetic Plan and Purpose to Prosper His People*. Shippensburg, PA: Destiny Image Publishers, 2005.

Stewart, Robert B. *The Quest of the Hermeneutical Jesus: The Impact of Hermeneutics on the Jesus Research of John Dominic Crossan and N. T. Wright*. Lanham, MD: University Press of America, 2008.

_____, ed. *The Resurrection of Jesus: John Dominic Crossan and N.T. Wright in Dialogue*. Minneapolis, MN: Fortress Press, 2006.

Stoop, David. *Forgiving the Unforgivable*. Ventura, CA: Gospel Light, 2005.

Strobel, Lee. *The Case for Christ: a Journalist's Personal Investigation of the Evidence For Jesus*. Grand Rapids, MI: Zondervan, 1998.

_____. *The Case for Faith: A Journalist Investigates the Toughest Objections to Christianity*. Grand Rapids, MI: Zondervan, 2000.

_____. *The Case for the Real Jesus: A Journalist Investigates Current Attacks on the Identity of Christ*. Grand Rapids, MI: Zondervan, 2009.

Strobel, Lee, and Mark Mittelberg. *The Unexpected Adventure: Taking Everyday Risks to Talk with People about Jesus*. Grand Rapids, MI: Zondervan, 2009.

Strauss, Mark L. *Four Portraits, One Jesus: An Introduction to Jesus and the Gospels*. Grand Rapids, MI: Zondervan, 2007.

Suh, Dae-Sook, ed. *Korean Studies: New Pacific Currents*. Honolulu: Univ. of Hawaii Center for Korean Studies, 1994.

Swenson, Richard A. *Margin: Restoring Emotional, Physical, Financial, and Time Reserves to Overloaded Lives*. Colorado Springs, CO: NavPress, 2004.

Tan, Siang. *Counseling and Psychotherapy: A Christian Perspective*. Grand Rapids, MI.: Baker Academic, 2011.

Thumma, Scott, and Warren Bird. *The Other 80 Percent: Turning Your Church's Spectators into Active Participants*. San Francisco: Jossey-Bass, 2011.

Turner, William C. *Discipleship for African American Christians: A Journey through the Church Covenant*. Valley Forge, PA: Judson Press, 2002.

U.S. Census Bureau. <http://www.nyc.gov/html/dcp/pdf/lucds/qn7profile.pdf> (accessed June 30, 2011).

Viola, Frank, and George Barna. *Pagan Christianity: Exploring the Roots of Our Church Practices*. Carol Stream, IL: Barna Books, 2008.

Volf, Miroslav. *After Our Likeness: The Church as the Image of the Trinity*. Grand Rapids, MI: William B. Eerdmans, 1998.

Walker, Clarence Earl. *Biblical Counseling with African-Americans: Taking a Ride in the Ethiopian's Chariot*. Grand Rapids, MI: Zondervan, 1992.

Warren, Richard. *The Purpose-Driven Life: What on Earth am I Here For*. Grand Rapids, MI: Zondervan, 2002.

White, James Emery. *What Is Truth?: A Comparative Study of the Positions of Cornelius Van Til, Francis Schaeffer, Carl F.H. Henry, Donald Bloesch, Millard Erickson*. Nashville, TN: Baptist Sunday School Board, 1994.

White, James F. *A Brief History of Christian Worship*. Nashville, TN: Abingdon Press, 1993.

Whitesel, Bob. *Inside the Organic Church: Learning from 12 emerging Congregations*. Nashville, TN: Abingdon Press, 2006.

Wilkerson, Barbara. *Multicultural Religious Education*. Birmingham, AL: Religious Education Press, 1997.

Willis, Avery T., Jr., and Sherrie Willis Brown. *MasterLife: Developing a Rich Personal Relationship with the Master*. Nashville, TN: Broadman & Holman Books, 1998.

Wimberly, Anne E. Streaty. *Soul Stories: African American Christian Education*. Nashville, TN: Abingdon Press, 2005.

Wimberly, Edward P. *African American Pastoral Care and Counseling: The Politics of Oppression and Empowerment*. Cleveland: Pilgrim Press, 2006.

_____. *African American Pastoral Care*. Nashville, TN: Abingdon Press, 2008.

Winley, Jesse, and Robert Paul Lamb. *Jesse*. Springdale, PA: Whitaker House, 1976.

Wlodkowski, Raymond J., and Margery B. Ginsberg. *Diversity and Motivation: Culturally Responsive Teaching*. San Francisco: Jossey-Bass, 1995.

Work, Telford. *Living and Active: Scripture in the Economy of Salvation*. Grand Rapids, MI: Wm. B. Eerdmans, 2001.

Worthington, Everett L. *A Just Forgiveness: Responsible Healing Without Excusing Injustice*. Downers Grove, IL: IVP Books, 2009.

Wright, N. T. *Simply Christian: Why Christianity Makes Sense*. New York: HarperOne, 2010.

_____. *Scripture and the Authority of God: How to Read the Bible Today*. New York: HarperOne, 2011.

Yancey, Philip. *Prayer: Does It Make Any Difference?* Grand Rapids, MI: Zondervan, 2010.

_____. *What's So Amazing About Grace?* Grand Rapids, MI: Zondervan, 2002.

Yong, Amos. *In the Days of Caesar: Pentecostalism and Political Theology*. Grand Rapids, MI: Wm. B. Eerdmans, 2010.

Yount, William. *The Teaching Ministry of the Church*. 2nd ed. Nashville, TN: Broadman & Holman Academic, 2008.

Yperen, Jim van. *Making Peace: A Guide to Overcoming Church Conflict*. Chicago: Moody, 2002.

Zacharias, Ravi. *Jesus among Other Gods: The Absolute Claims of the Christian Message*. Nashville, TN: W Publishing Group, 2002.

Zahl, Paul F. M., and Paul Basden. *Exploring the Worship Spectrum: 6 views*. Grand Rapids, MI: Zondervan, 2004.

Zaleski, Philip, and Carol Zaleski. *Prayer: A History*. Boston: Houghton Mifflin, 2005.

Zuck, Roy B., and Charles R. Swindoll. *Spirit-filled Teaching: The Power of the Holy Spirit in Your Ministry*. Nashville, TN: Word Pub., 1998.

APPENDIX B

CONFERENCE SURVEY

Doctorate of Ministry Survey

State of Emergency: The Clarion Call for Transformational Discipleship

Please note that this survey is for student research purposes regarding Transformational Discipleship. Your answers will contribute to research being conducted on the motivation to continue the process of transformation. Your time is greatly appreciated!

For each question below, circle the number to the right
that best fits your opinion on the importance or desire of this issue.
Use the scale above to match your opinion.

Question	Scale of Importance or desire				
	Not at all	Not very	No Opinion	Some-what	Extremely
How do you rate your desire for spiritual growth and maturity?	1	2	3	4	5
How would you rate your desire to increase your biblical and theological knowledge?	1	2	3	4	5
Did this Conference change your view of discipleship?	1	2	3	4	5
How desirous is it for you to grow more spiritual fruit in your life?	1	2	3	4	5
How important is it to you for holiness or sanctification to be lived out in the world that you live?	1	2	3	4	5
How would you rate your desire to relinquish control over your life in order to be led by the Holy Spirit?	1	2	3	4	5
How important is it to you to evaluate and possibly re-prioritize your relationship with God?	1	2	3	4	5
Do you desire for your relationship with Christ to be more intimate and relational?	1	2	3	4	5
How important is it to you to see God as your Father?	1	2	3	4	5
Do you desire for more of the life of Christ to be lived out in your life?	1	2	3	4	5
How willing are you to engage a discipleship small group to foster spiritual formation, spiritual discipline, and spiritual mentoring?	1	2	3	4	5
How important is it for you to be engaged in further discipleship training to promote inner transformation?	1	2	3	4	5
Would you desire to enter into further transformational discipleship training to INFORM, CONFORM, and TRANSFORM your relationship with Christ and the world?	1	2	3	4	5

APPENDIX C

CONFERENCE BULLETIN

Announcements

Thank you so much for worshipping with us today for our Discipleship Conference. We hope you enjoyed your time with us.

Visitor Information

We would love to keep in touch with you. When you first arrived, you should have been asked to fill out your information at the Registration Desk so we can keep in touch with you and notify you of upcoming events and conferences. If you have not done so yet, we would greatly appreciate it if you would please fill out the visitor's card before you leave.

P3: Praise, Prayer, and Power

You are invited to share with us in a time of midweek prayer, praise, and the power. During this time, we focus on the Word of God to refresh and strengthen us during the week and share with one another our needs. Why don't you join us every 1st, 3rd, and 5th Wednesday at 7pm, it will be even better if you are there!

Word Study and Mustard Seed

Want to grow in your understanding of the Word of God? Do you want your children to learn about God? Come with us as we journey together in learning about God, our world, and each other every Sunday morning at 10:30 am before our worship services!

FIRE Groups

FIRE stands for Fellowship, Intimacy, Relationship, and Empowerment. It is our way of staying in touch with one another in smaller group settings. This allows us to build close transparent relationship with one another after the church service ends. If you would like to get connected, please speak with Minister Val Gittens.

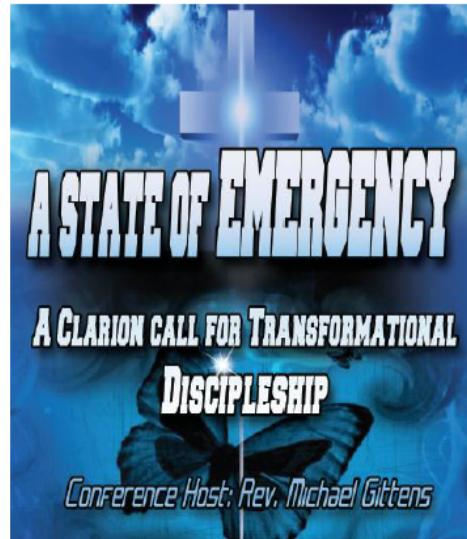
Children's Arts & Crafts and Music Lessons

Our Mustard Seed and Worship Team ministries will be offering free services to our local community. We offer arts & crafts activity sessions as well as free guitar, drums, and vocal lessons to children from ages 4 to 18. Our next session will begin Saturday, May 5th from 11am-12pm and will be every other Saturday thereafter. Please spread the word!

Food Delivery

Every Thursday from 10-11am, we have the privilege of delivering hot and cold meals to folks in the Flushing community who are chronically ill and not able to leave their homes. We always welcome volunteers. If you are interested, please speak with Pastor Mike.

**New People's Church of New York
English Ministry is Proud to Support the
2012 Discipleship Conference**



03.31.12

46-04 162nd Street, Flushing, NY 11358
Website: <http://www.newpeopleschurch.com>

Facebook: keyword "New People's Church of New York"

APPENDIX D

LEADERSHIP TEAM CRITERIA

- Must be a Christian believer of at least three years who has modeled Christ-Like character and conduct to the church as well as the world(Gal 5:22- 23;1 Tim 3:1-16; Titus 1:5-9).²⁸⁸
- The team member must be an active participant in church leadership for at least one year and be willing and desirous of being a transformational leader or servant leader (Matt 20:25-28).²⁸⁹
- The team member is to have a passion and a commitment to the making and the reproduction of the life of Christ through discipleship into the lives of others (Matt 28:20).
- They must view discipleship as the core ministry of the church and not just one of many ministries or agendas of the church. The kingdom agenda and a determination to follow Christ also must have priority in the lives of the team (Matt 6:33; Mk 8:34-38).
- The team member is to have an active devotional life and a commitment to practice the spiritual disciplines as a tool to engage and promote spiritual and transformational growth (Gal 4:19; 1 Tim 4:7).²⁹⁰

²⁸⁸ Hull, *Complete Book of Discipleship*, 242. Character must override talent. If the character is not developed properly it will negatively affect the servant's ability to lead.

²⁸⁹ Leighton Ford, *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values and Empowering Change* (Downers Grove, IL: InterVarsity Press, 1991), 15-16. Transforming leaders are those who divest themselves of power and invest it in their followers in a way that others are empowered, while leaders themselves end with the greatest power of all, the power of seeing themselves reproduced in others.

²⁹⁰ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (San Francisco: Harper Collins, 1998), 2. The spiritual disciplines are tools to help us attempt to satisfy our longing for God (Ps 42:1-2). Foster declares the disciplines liberate us from the stifling slavery of self-interest.

- The team member will be amenable to being mentored and being a part of a transformational small group to not only grow in faith but to discern what components should be a part of the finalized curricula for the discipleship model.²⁹¹
- The team member must be willing to commit to the development of the transformational discipleship model and curricula along with being active in the evaluation and measurement of the model for broader church use.
- The team member is willing to commit their spiritual and natural gifts, their time and service, and their insights to the betterment of this discipleship model.
- The team member is to approach this project with the determination that as we seek to transform our church (NPC), we also are willing and desirous for this spiritual transformation and intimacy with God to be fostered in our own lives through the work of the Holy Spirit (Rom 8:14-16; Eph 5:18).

²⁹¹ John Maxwell, *The Maxwell Leadership Bible* (Nashville TN: Thomas Nelson Publishing, 2002), 1201. Maxwell lists several qualities of promoting a team vision that will help immensely in addressing the transformation problem at NPC: Are they hungry to become something more than they are right now? Do they have passion to be redirected? Can they play a role on the team? Are they willing to address negative behavior? Lastly, a team member must be teachable.

APPENDIX E
LEADERSHIP ORIENTATION



APPENDIX F **MEASUREMENT OF A DISCIPLE**

- Fellowship (Jn 1:35-42) - The disciple is to have a conviction that Jesus is the only way to eternal life and the only way to regeneration (Jn 3:3, 5-7; 14:6; Acts 4:12; Rom 10:9-10, 13; 1 Tim 2:5). He is both Savior and Lord, the way to eternity and the only way to live. This way of life is one of self-sacrifice and obedience (Matt 16:24-26; Lk 9:23-25) and the preeminence of Christ over every relationship or possession (Matt 6:24; Mk 10:21; Lk 14:25-33).
- Abiding in the Word (Jn 15:8) - The disciple trusts that the word of God is true, trustworthy and reliable (2 Tim 3:16; 2 Peter 1:20). It is true in what it proclaims about God, our humanity, our world, and our way of thinking, becoming, and living like Christ. The disciple holds to and is obedient to the teachings of Jesus Christ in order to thoroughly equip for every good work (Jn 8:31-32; 14: 15; 15:14; 2 Tim 3:17). The disciple reveals his or her love for God by being obedient to what He commands in His word (Jn 14:23-24).
- Loves one another (Jn 15:12) - The disciple is to love his or her neighbor as God loves us. We cannot love God who we do not see and yet hate our fellow man (1 Jn 4:20-21). The disciple is to love God with all his or her being; mind, body, soul, will and aspirations, personality, the whole being is to have a passionate love affair with the Lord (Matt 22:37; Mk 12:30,33).
- Bears fruit (Jn 15:8) - The disciple is to manifest a belief in Jesus Christ that not only confesses Christ, trust and live by the word of God, loves God and others, but is conforming into the character of Jesus Christ through the manifestation of

the fruit of the Holy Spirit (Gal 5:22-26). This fruit bearing is the process of sanctification or conformity of the inner man or woman resulting in a noticeable change or transformation of character.

- Christ- Minded (Jn 20:21) – The disciple’s chief agenda and mission is the advancement of the mission of the kingdom to proclaim Christ to the nations, to not only evangelism, but to make disciples of all nations, teaching them what Christ is teaching us (Matt 6:33; 28:19-20; Mk 16:15). The disciple understands his or her role is to be a servant who is willing to serve as Christ has served and to walk in humility (Matt 20:26-27; Phil 2:5, 7-8; Col 3:24).
- Christ- Empowered (Jn 14:16, 26) –The disciple is to be continuously “yielded” to the Holy Spirit (Eph 5:18) to not only to be able to live a sanctified life and to guide us in all truth but to witness to the world about our Lord Jesus Christ (Lk 24: 46-49; Acts 1:8). It is through the Holy Spirit, the disciple is to be transformed into the likeness of our Lord (2 Cor 3:17-18).The disciple is to use their spiritual gifts to bless and build up the household of faith as well as to serve the world around them (1 Cor 12:7; Eph 4:12).
- Christ- Ethics (1 Jn 3:6) – The disciple is to rely on the Holy Spirit in order to live a life that is pleasing onto God (Rom 12:1-2; Col 1:9-10). It is through the reliance and submission to the Holy Spirit, the disciple is able to mortify or crucify the carnal nature thereby bearing witness that we are the children of God and citizens of His kingdom (Matt 5:3-12; Rom 6:1; 8:13-16; Gal 2:20).

APPENDIX G
TRANSFORMATIONAL DISCIPLESHIP CURRICULA
TEST AND SURVEY

Doctorate of Ministry Survey
Initial F.L.A.M.E. Curriculum test

Please note that this survey is for student research purposes regarding Transformational Discipleship. Your answers will contribute to research being conducted on the motivation to continue the process of transformation and the effectiveness of this particular model of discipleship. Your time is greatly appreciated!

For each question below, circle the number to the right
 that best fits your opinion on the importance or desire of this issue.
 Use the scale above to match your opinion.

Question	Scale of effectiveness or desire				
	Not at all	Not very	No Opinion	Some-what	Extremely
How do you rate your desire for spiritual growth and maturity after taking this model of discipleship over the past 12 weeks?	1	2	3	4	5
How would you rate the effectiveness of this model to increase your biblical and theological knowledge?	1	2	3	4	5
Did this transformational model of discipleship change your view of discipleship?	1	2	3	4	5
How desirous is it for you to grow more spiritual fruit in your life?	1	2	3	4	5
How important is it to you for holiness or sanctification to be lived out in the world that you live?	1	2	3	4	5
How important was it to you to see God as your Father?	1	2	3	4	5
How willing are you to continue to engage in a discipleship small group to foster spiritual formation, spiritual discipline, and spiritual mentoring?	1	2	3	4	5
How effective has this model of transformational discipleship training been for your spiritual maturity and growth?	1	2	3	4	5
Would you recommend this model of transformational discipleship to those who desire to grow in their relationship with Christ?	1	2	3	4	5

(Additional comments may be added on the back of this survey)

Name at least one event in this 12 week training that most impacted you.

Transformational Discipleship Curricula Survey
The Spiritual Disciplines

Please note that this survey is for student research purposes regarding Transformational Discipleship. Your answers will contribute to research being conducted on the motivation to continue the process of transformation and to discern what components should make up the transformational discipleship curricula. Your time is greatly appreciated!

For each question below, circle the number to the right that best fits your opinion on the importance or desire of this issue. Use the scale above to match your opinion.

Question	Scale of Importance or desire				
	Not at all	Not very much	No Opinion	Some-what	Extremely
How would you rate your desire for applying the spiritual disciplines to foster spiritual transformation before the 12 week spiritual discipline training?	1	2	3	4	5
How would you rate your desire for applying the spiritual disciplines to foster spiritual transformation after the 12 week spiritual discipline training?	1	2	3	4	5
Did this training change your view of the necessity of engaging in the spiritual disciplines?	1	2	3	4	5
How important is it to you for the practice of the spiritual disciplines to be an active part of your spiritual life?	1	2	3	4	5
How willing are you to engage in a discipleship small group to foster spiritual formation through the spiritual disciplines?	1	2	3	4	5

For each question below, please answer accordingly. (The listings of the disciplines are on the back of this survey).

1. We have studied 12 spiritual disciplines over the past 12 weeks. Can you list at least three spiritual disciplines in the order of importance in which you need to apply to foster transformation in your spiritual life?

2. Of the three spiritual disciplines listed in question one, was there a noticeable change in your attitude towards God, towards yourself, and towards the world you live in? What noticeable changes were apparent?

3. In review of this training on the spiritual disciplines, do you feel this should be a necessary and essential component in training disciples to learn of Christ, to be like Christ, and to live like Christ? Why or Why not?

The Spiritual disciplines were compiled by Richard Foster in his book the Celebration of Discipline.²⁹²

The Inner Disciplines	The Outer Disciplines	The Corporate Disciplines
Meditation	Simplicity	Confession
Prayer	Solitude	Worship
Fasting	Submission	Guidance
Study	Service	Celebration

²⁹² Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (San Francisco: Harper Collins, 1998).

APPENDIX H

SMALL GROUP LEADER CRITERIA

Small Group Leader Criteria

- The potential leader must be a Christian believer of at least three years who has modeled Christ-Like character or spiritual “fruit” and conduct to the church as well as the world around them (Gal 5:22- 23;1 Tim 3:1-16; Titus 1:5-9).²⁹³ The disciple leader is to live a surrendered life or a yielded life of obedience to the Holy Spirit exhibiting a change of character and a conformity to the character of Christ (Gal 4:19; Eph 5:18). Humility should be the mindset of the servant leader (Phil 2:5).
- The potential leader is to have counted the cost of being a disciple of Jesus Christ (Lk 9:23-27, 57-62; 14:25-33), answered the call to discipleship (Mk 1:16-20; 2:14; 3:14; 8:34), and manifest a commitment to being a disciple (Matt 4:20, 22; Mk 1:20; Lk 5:11).
- The potential leader must be an active participant or a willing participant in one of the ministries if the church. In order to lead, the leader first must know how to be a servant of all (Matt 20:25-28).²⁹⁴ The leader is willing

²⁹³ Bill Hull, *Complete Book of Discipleship*, 242. Character must override talent. If the character is not developed properly it will negatively affect the servant’s ability to lead. Aubrey Malphurs, *Strategic Disciple Making: A Practical Tool for Successful Ministry*, 135-136 lists character as essential and demands our attention and development.

²⁹⁴ Leighton Ford, *Transforming Leadership: Jesus’ Way of Creating Vision, Shaping Values and Empowering Change* (Downers Grove, IL: InterVarsity Press, 1991), 15-16. Transforming leaders are those who divest themselves of power and invest it in their followers in a way that others are empowered, while leaders themselves end with the greatest power of all, the power of seeing themselves reproduced in others.

to use and explore the use of their spiritual gifts to help build the community of believers (Rom 11:4-8; 1 Cor 12:7; Eph 4:11-13).

- The potential leader is to have a passion and a commitment to the making and the reproduction of the life of Christ through discipleship into the lives of others (Matt 28:20). They must have a determination to follow Christ in advancing the kingdom agenda and to give Him the preeminence or priority over their lives (Matt 6:33; Mk 8:34-38).
- The potential leader is to have an active devotional life and a commitment to practice the spiritual disciplines as a tool to engage and promote life-long spiritual and transformational growth (Gal 4:19; 1 Tim 4:7).²⁹⁵ The leader is to be competent in the study and the teaching of the word of God along with having a conviction that what the scriptures state are true in every way and profitable to guiding our convictions and how we think and live (2 Tim 2:2, 15; 3:16-17; 2 Peter 1:21).
- The potential leader must be amenable to being mentored and being a mentor of a transformational small group to not only grows in their faith but willing to lead others in the transformational process.²⁹⁶ The leader must not be afraid to get their hands “dirty” working in the lives of others

²⁹⁵ Bill Hull, *The Complete Book of Discipleship*, 81-82. Origen: The discipline of the body and purification of the mind are necessary components of spiritual progress. Just as exercise is good for the physical body, the spiritual disciplines are essential for the health of the spiritual body (1 Tim 4:8).

²⁹⁶ John Maxwell, *The Maxwell Leadership Bible* (Nashville, TN: Thomas Nelson Publishing, 2002), 1201. Maxwell asks several leadership questions: Do they have passion to be redirected? Are they willing to address negative behavior? Are they teachable?

by being engaged in One to One discipleship.²⁹⁷ They are willing to be transparent by sharing their history, affirming and celebrating others, and setting measurable goals for the disciples to pursue.²⁹⁸

- The potential leader is to have completed at least the first phase of the transformational discipleship process training encompassing a three month period before being considered for leadership.²⁹⁹ A spiritual fruit assessment along with a spiritual gift assessment will be given prior to consideration.

²⁹⁷ Larry Kreider, “The Power of One,” *Ministry Today*, July/August 2012, 52. Kreider declares that disciple-making has all been but lost- replaced with a focus of meetings and programs. Jesus made great strides in touching people where they were. He was not afraid to “touch” people and develop a personal relationship with them.

²⁹⁸ Bruce P. Powers, ed., *Church Administration Handbook*, 3rd ed. (Nashville, TN: B&H Academic, 2008), 77.

²⁹⁹ This demonstration project presents the foundational three month curriculum with a goal of expanding the curriculum to a period to eventually cover three years. In this scenario, the leader will need to complete one year of training.

APPENDIX I **F.L.A.M.E. CURRICULUM I**

Transformational Discipleship

F.L.A.M.E Curriculum

“Living a Transformed Life in an Uncomformed World”

This course of the discipleship process is to introduce the Christian, regardless of spiritual maturity, to be informed (Ignite), conFormed (Light), and transFormed (Fire) in our relationship with Christ through a small Group 12 week “wholistic” lifelong journey of instruction.

Objectives: By the end of this 12 week session, participants and fellow learners will be able to do the following through Socratic dialogue, class instruction, exegetical exercises, and oral presentations:

- Clearly articulate the definition of a disciple, the DNA of a disciple, the measurement of spiritual maturity, and the importance of making disciples.
- Apply basic exegetical principles to the study of scripture and how biblical study can relate to everyday life.
- Evaluate our spiritual, relational, and emotional health.
- Provide a strategy to use our natural and spiritual gifts to walk in God’s divine purpose in the life of the disciple.
- Commit to a lifelong process of discipleship and to the making of disciples.

Required text:

The Holy Bible

Your Life in Christ (ISBN: 1600060048)

“Ignite”- starting the flame for transformation

Week one: informed

Introductions, expectations, commitments, and objectives.

Theological: The Father

Types of discipleship:

Classical - How we “Think”- one to one mentoring, program study.

Spiritual formational- How we “Become”- small groups- take on the character of Christ.

Environmental - How we “Relate”- discipleship counseling.

Transformational - How we “Live”- spiritual disciplines, yielding to the Holy Spirit.

Discipleship intro:

Discussion on Christian Discipleship based on the questionnaire.

O.T. Discipleship

Discipleship terms found only four times in the O.T.

Concepts- national, individual with God, individuals with each other

The key- God desires to be relationship with His people

Moses/ Joshua- mentorship, follow.

Elijah/Elisha- mentorship, follow.

Ruth/ Naomi - mentorship, follow.

N.T.

The Religious leaders’ concept- Pharisees had disciples, Sadducees, Essenses, Zealot, even philosophers- stoics.

The Rabbinic Concept

What is the definition of disciple?

Learner, Adherent- we need to be more than a learner but an adherent

Follow- what does it mean to follow Jesus?

Radical discipleship

The Call to Discipleship

John 1:35-42

Discipleship means to follow, leave everything else behind

Takes a knowledge of who He is- Lamb of God

Socratic dialogue - What is Discipleship: Doctrinal or Behavioral?

Our responsibility

Matthew 28:18-20

Authority- submission.

Go- imperative.

Disciple – copycat.

Baptized- identity.

Name- identity, power, and inheritance.

Be with you- relationship, security, and surety.

Discipleship is radical

We are to Follow.

We are to Cost the cost.

We are to Bear our Cross.

We are in a Relationship - God, the world, and each other

We have our Identity- to be like the Master- Lk 6:40. - When a disciple is fully taught he will be like his master.

Socratic dialogue - In light of discipleship in the O.T. and N.T., where do I see my relationship? Am I a Christian or a Disciple, is there a difference?

“To be continued”

Scriptures to review for week Two- how do you relate to these passages: Luke 9:23-25

Your Life in Christ for week Two: Chapter One: questions 1-8

Be prepared to discuss your answers with the community

Review Ravi Zacharias: How do you know there is a God?

http://www.youtube.com/watch?v=YgJmsK2s0uI&feature=youtube_gdata_player

Week Two: informed

Theological: The Father

Soak in- Time to focus: 5 minutes of soaking.

Pray in- Time to align: prayer for communion, clarity, and community.

Welcome in- Time of testimony, worship, and praise.

Exegetical Discussion of Scriptures to review: Luke 9:23-25

Socratic dialogue: What are the characteristics of a disciple, how would you recognize one?

The measurement of a true disciple - **John 15:1-17**

Abide- remind, dwell, make your home in.

Bear Fruit- Gal 5:22-26.

Love- love God, love each other.

In the Epistles (James Samra)

Humility, self-sacrifice, unconditional love (Matt 20:28; 1Cor 4:16, 11:1; Phil 2:3-4).

Commitment to Serve God (1 Cor 7:7-11; Phil 3:17).

Receiving and sharing the Gospel with Joy (1 Thess 1:6-8).

Holy Living (Phil 4; 9; 1 Peter 1:15; 1 Tim 4:6; 1 John 3:9; 5:18).

Suffering (1 Peter 2:21-23; James 5:10-11).

Worship – (Rom 12:1-2).

The Gospel presentation of Discipleship according to Matthew, Mark, Luke, and John.

Matthew - follow Me- partner with me in proclaiming my message- disciples reveals a message of salvation- you must identify with His passion- to follow Him, you become like Him (10:24-25) Following the Master is key to overcoming obstacles because following His teachings, holding on to His message will grant you success and what He told the disciples in secret, they are to tell to all (10:26-27)

Mark- serve with me- Disciples serve- follow my example- follow me, I will make you fishers of men (Mk 1:17) (Mk 16).

Luke- I am the way to salvation and the way to live- disciple knows the way- follow me to the cross- discipleship is a journey before arriving to Glory- God to become like Him- conformity (Lk 6:39-40)

John- I am the way to truth- Disciple knows the truth- also a disciple has a very intimate and close relationship with the truth, not an abstract concept, but truth is a person named Jesus- beloved Disciple- one who is in love and one who loves- the way to transformation is your love for Him over everything else. John reveals to us what a disciple looks like.

Socratic dialogue- What kind of Gospel-centric identity best reveals how I Follow?

Does a disciple have to be physically with Jesus to follow? - (John 20:24-28) Paul followed (Acts 9 - Damascus road encounter - he was blind and God used a disciple to help him see)

In the N.T. - the goal of the Christian life is to be like Christ

Rom 8:29; 1 Cor 15:49; Eph 4:13-15; Col 3:9-10; 1 Jn 3:2

Discipleship is relational and measurable

Bill Hull:

Follow Me- learn about Me.

Come and See- be committed to Me.

Come Be with Me- reproduce Me in the lives of others.

The Beatitudes - blessings- look at the word- be meaning to exist, become, take on, attitude- this is your posture, your mindset, meaning beatitudes- you show take on the attitude that I am Blessed.

Matthew 5-7 Jesus reveals in this sermon how a person who is in right relationship with God should conduct Himself- it is a measurement of discipleship.

Socratic dialogue - What stage am I?

Review questions 1-8 in your Life in Christ

Surety of the Word of God- 2 Tim 3:16-17, 2 Peter 1:20-21, 2 Tim 2:15

Special and general revelation

Statistics -

Only 10% of professing Christians have read the entire Bible.

65% of adult bible readers have never completed the N.T.

A small percentage reads the bible daily.

A large percentage are seeking spiritual information and direction

- It takes just 90 hours to read the bible but many do not because they say they have no time.

Theology- Who is This God? - What did you think of Ravi's video- how do we know God exists?

“To be Continued”

My Story - Prayerfully consider Your Cross? **DUE WEEK 7**

What is my Cross?

Read the following passages to stimulate the concept of our Cross

Matt 16:24-25

Mk 8:34

Lk 9:23-25

Lk 14:25-35

Answer these thought-provoking questions:

- How does it impact my relationship with Christ? Does it Hinder or help?
- What should be my responsibility in carrying my cross?

Be prepared to share your insights with the community in week Seven.

Link up with a covenant partner

Scripture to Review for week Three: Luke 14: 25-35

Your Life in Christ: Chapter One questions 9-

Review Why the Bible? Ravi Zacharias at the University of Illinois

http://www.youtube.com/watch?v=pHRP0I2SrVs&feature=youtube_gdata_player

Inner Me - Devotional time: Lk 14:25-33

What is this saying to my Personal life, family life, church life, business life, other?
God search Me- what commitments do I need to make?

What do I need to confess?

What scripture do I need to pray? (**Heb 12:1-3**)

Who do I need to pray for?

In what ways can I apply what God is revealing to me?

Words of affirmation - Psalm 37:5

John Maxwell in his devotional One hour with God declares, "There is no limit to what God can do through the man or woman who is fully committed to God."

Week Three: inFormed

Theological: The Father

Soak in- Time to focus: 5 minutes of soaking.

Pray in- Time to align: prayer for communion, clarity, and community.

Welcome in- Time of testimony, worship, and praise.

Exegetical Discussion: Luke 14:25-33

Socratic dialogue- is the concept of hate too radical for me?

My Story: Reveal where you had to make a radical choice between your relationship with Christ and your relationship with others?

How I think?

Statistics on How Christians Think about our relationship with God

What does it mean to Think? - Authentic Power Point slide 15.

To have a particular opinion, belief, or idea about someone or something.

Confession is based on your opinion, conviction is based on what you know becoming who you are; it is your identity.

Socratic dialogue How am I to think as a disciple of Christ?

Why is it important to think right?

Anon quote: Authentic Power Point slide 16

Must be certain of absolute Truth

Jn 14: 6-7

2 Peter 1:20-21

Relationship determines who is True – Authentic Power Point slide 13.

How to think right?-Authentic PowerPoint slides 18-19.

Finish Your life in Christ: Questions 1-8

Discuss Ravi Zacharius Video: Why the Bible? How am I to regard it in my life?

Reveal covenant partner

“To be continued”

Exegetical Scripture review: 2 Tim 3:16-17, 2 Tim 2:15

Continue working on MY Story- My Cross

Your life in Christ: chapter 1: 9- 19, reflect on p.20-21

Inner Me: 2 Tim 3:16-17

What is this saying to my Personal life, family life, church life, business life, other?
God search Me- what commitments do I need to make?

What do I need to confess?

What scripture do I need to pray? (**Ps 1:1-3**)

Who do I need to pray for?
In what ways can I apply what God is revealing to me?
Words of affirmation – Josh 1:8, Ps119:43

Week Four- inForm

Theological: The Father

Soak in- Time to focus: 5 minutes of soaking.
Pray in- Time to align: prayer for communion, clarity, and community.
Welcome in- Time of testimony, worship, and praise.

Exegetical Discussion of Scripture: 2 Tim 2:15, 3:16

Socratic dialogue: I am rightly dividing the Truth? What does that mean for a disciple?

My Story: When have the scriptures been the basis of my opinions, decisions, and worldview?

Catch up: Review “How to Think?”

Your Life In Christ: Chapter One- Questions 9-completion

Overcoming your Cross discussion: How has the process been going for you?

Applicational “Cross Carrying” Points:

- **How I think-** Word prescription- affirmation with the word, apply Gods word to your cross for 30 days.
- **How I internalize-** Prayer for action- what do I need to do and then do it.
- **How I invite Community-** Testify about my cross- tell my story-use what was trying to wound me to empower me and others.
- **How I empower the community and myself-** Serve- Look for those who need help carrying their cross.

“To be continued”

Exegetical Scripture Review: Matt 6:9-13, Rom 8:14-15

Father Factor hand-out: Prayerfully answer the question of relationship between your heavenly Father, earthly father, and yourself. Discern the similarities and the differences. Be ready to discuss with the community next week (week Five).

Your life in Christ: Chapter Two questions 1-8

Inner Me devotional- Matt 6:9-13

What is this saying to my Personal life, family life, church life, business life, other?

God search Me- what commitments do I need to make?

What do I need to confess?

What scripture do I need to pray? (**Rom 8:14-15**)

Who do I need to pray for?

In what ways can I apply what God is revealing to me?

Words of affirmation – **Rom 8:37-38**

Light- revealing the Light of transformation

Week Five- ConForm

Theological: The Son

Soak in- Time to focus: 5 minutes of soaking.

Pray in- Time to align: prayer for communion, clarity, and community.

Welcome in- Time of testimony, worship, and praise.

Exegetical Discussion of Scripture: Matt 6:9-13; Rom 8:14-15

Socratic Dialogue: As a disciple, how does God want us to view our relationship with Him? Why is this view important to a follower of Christ?

My story: The Father Factor dialogue

Your Life in Christ: Chapter Two: questions 1-8

ConForm: His Image/ His Likeness

- **Gen 1:27-** Incommunicable aspects and communicable attributes of God.
- **Gen 2:17-** the responsibility of this image.
- **Gen 3:1-19 -** a distortion of this image.
- **John 3:5-8-** must be born again.
- **2 Cor 5:17-** a new creation.

Bill Clem: The image of God is a quality, a characteristic, an attribute, a function, and a relational capacity that allows a human to image God in a way that pleases and glorifies Him.

Rom 8:29

For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family.

Conformed- **σύμ-μορφος**(μορφή) - conformed to or similar in Form

To Conform: The spiritual process of molding the believer into the Image of Christ. It is through the sanctifying work of the Holy Spirit we are in the “process” of being like Jesus Christ.

“To be continued”:

Exegetical Scripture review: Mk 9:43- 50; Lk 6:40

Your Life in Christ: chapter Two: questions 1 -8

Inner Me devotional- Lk 6:40

What is this saying to my Personal life, family life, church life, business life, other?
God search Me- what commitments do I need to make?

What do I need to confess?

What scripture do I need to pray? (**Mk 9:43-50**)

Who do I need to pray for?

In what ways can I apply what God is revealing to me?

Words of affirmation – 2 Cor 5:17

Continue to “Spirit” work on your Cross. Presentations are due week 7!

Week Six – conForm

Theological: The Son

Soak in- Time to focus: 5 minutes of soaking.

Pray in- Time to align: prayer for communion, clarity, and community.

Welcome in- Time of testimony, worship, and praise.

Exegetical Discussion of Scripture: Mk 9:43-50; Lk 6:40

Socratic dialogue: Is Christ expecting too much of Me?

How do I become?

Gal 4:19- The mark of Conformity: Mark of Difference Power Point slide 6.

- Our True Identity- Matt 5:13-16: Mark of Difference Power Point slide 7.
- Slave- The Doulas Concept: Authentic Power Point slide 17.
- Suffering- 1 Peter 4:12-16; Phil 3- to know Him and the power of His resurrection and fellowship with His sufferings.

Socratic dialogue: What does it mean to be Christ-like? Is it possible?

How to become- His grace- 2 Cor 4:16

Socratic Dialogue: Who am I conforming into? Mark of difference, p.7

Imitation: Paul/Timothy- Follow me as I follow Christ

Imitation of Christ: 2 Peter 1: 3-11

Thomas Kempis- gives us the idea that the imitation of Christ is the essential pursuit of a disciple.

Matt 5- The beauty of Christ-like Ethics

Your Life in Christ: Chapter two: Questions 1-8

My Story: Continue “The Father Factor” Discussion.

“To be continued”

Exegetical Scripture review: Gal 5:22-26, 2 Cor 3:18

Do a spiritual fruit inventory: Gal 5:22-26

Your Life in Christ: Chapter two: Questions 9-19

I Am Hand-out

Inner Me devotional- Gal 5:22-26

What is this saying to my Personal life, family life, church life, business life, other?
God search Me- what commitments do I need to make?

What do I need to confess?

What scripture do I need to pray? (**2 Peter 1:3-4**)

Who do I need to pray for?

In what ways can I apply what God is revealing to me?

Words of affirmation – 2 Cor 4:16

Continue to “Spirit” work on your Cross. Presentations are due next week!!

Week Seven – conForm

Theological: The Son

Soak in- Time to focus: 5 minutes of soaking.

Pray in- Time to align: prayer for communion, clarity, and community.

Welcome in- Time of testimony, worship, and praise.

Exegetical Discussion of Scripture: Gal 5:22-26, 2 Cor 3:18

Review Spiritual Fruit Inventory

My story: How much of me looks like Him?

Socratic dialogue: How can we measure spiritual maturity? How do I know I am growing? What particular Fruit needs to be manifested in my life?

Your Life in Christ: Chapter two: Questions 9-19

My Story: My Cross presentation

“Wait One Minute”- What have I learned today from this session? What am I wrestling with from this session? Is there anything we have reviewed that has muddy the waters or that I am still unclear about? Email me this week.

“To be continued”

Exegetical scripture review: Phil 2:1-5

Hand out- 117 scriptural Names of Christ- Which Three names stand out to you?

Just One area: Can I forgive like this?

Forgiveness: <http://profootballtalk.nbcspor ts.com/2012/09/14/rae-carruths-son-and-an-incredible-story-of-forgiveness/>

Recommendations: End of the Spear- movie

Your Life in Christ: Chapter Three: Questions 1- 10

Inner Me devotional- Phil 2:1-5

What is this saying to my Personal life, family life, church life, business life, other?

God search Me- what commitments do I need to make?

What do I need to confess?

What scripture do I need to pray? (**Phil 2:5-8**)

Who do I need to pray for?

In what ways can I apply what God is revealing to me?

Words of affirmation – (Lk 14:11)

Continue to “Spirit” work on your Cross. Presentations will continue next week!!

Week Eight – conForm

Theological: The Son

Soak in- Time to focus: 5 minutes of soaking.

Pray in- Time to align: prayer for communion, clarity, and community.

Welcome in- Time of testimony, worship, and praise.

Exegetical Discussion of Scripture: Phil 2:1-5

My story: How much of my attitude looks like Him?

Socratic dialogue: What areas in my life are in need of humility?

Attachment Theory

- A special relationship, bond, or connection with another person(s) that is characterized by strong emotions and continues through time.
- Attachment Theory makes us ponder the following questions:
 1. Are you there for me? Can I count on you?
 2. Do you really love me?
 3. Am I worthy of your love and protection?
 4. What do I have to do to get your attention, your affection, your heart?
- Vertical and Horizontal Attachment Bonds.
- Four Relationship Styles:
 1. Secure
 2. Avoidant
 3. Ambivalent
 4. Disorganized

Socratic Dialogue: Which relationship style best suits me? How best can my Vertical Attachment style help me in forming a more intimate relationship with Christ, with others, and a healthy view of myself?

Your Life in Christ: Chapter Two: Questions 9-19

My Story: My Cross presentation

“Wait One Minute”- What have I learned today from this session? What am I wrestling with from this session? Is there anything we have reviewed that has muddy the waters or that I am still unclear about? Email me this week.

“To be continued”

Exegetical scripture review: 1 John 4:9-12

Questions to Ask myself

What we ask ourselves concerning those we are in relationship with and about ourselves:

1. Are you there for me? Can I count on you?
2. Do you really love me?
3. Am I worthy of your love and protection?
4. What do I have to do to get your attention, your affection, your heart?

Just One area: Can I Love myself like this? Am I truly worthy to be loved by God, by others, and love myself for who I am?

The Power of Reconciliation: http://www.cnn.com/2012/11/17/us/andy-stanley/index.html?hpt=hp_c1

Your Life in Christ: Chapter Three: Questions 1-10

Inner Me devotional- 1 John 4:9-12

What is this saying to my Personal life, family life, church life, business life, other?
God search Me- what commitments do I need to make?

What do I need to confess?

What scripture do I need to pray? (**1 John 4:19-21**)

Who do I need to pray for?

In what ways can I apply what God is revealing to me?

Words of affirmation – 1John 4:16

Continue to “Spirit” work on your Cross. Presentations will continue next week!!

Fire- keeping the fire burning for transformation

Week Nine – transForm

Theological: The Holy Spirit

Soak in- Time to focus: 5 minutes of soaking.

Pray in- Time to align: prayer for communion, clarity, and community.
Welcome in- Time of testimony, worship, and praise.

Exegetical Discussion of Scripture: 1 Jn 4:9-12

My story: In what ways has God revealed to you just how much He loves you? What was your proof that He does love you?

Socratic dialogue: What role do you think the Holy Spirit plays in our ability to love God, love others, and love ourselves? How is God's love perfected within us?

Be Ye Transformed!

Rom 12:1-2- We are called to not just make a difference but to be different in how we live

Μεταμορφόωμαι : to change the essential form or nature of something—‘to become, to change, to be changed into, to be transformed.



Eph 1:13- We are imprinted and sealed with the Holy Spirit

1 Peter 1:15-16- God calls us to be Holy

Lifestyle Statistics:
2010 Gallup Survey

69% say divorce is morally acceptable (59% in 2001).

61% say gambling is morally acceptable.

59% believe sex between unmarried individuals is acceptable (53% in 2001).

54% claim having a baby out of wedlock is acceptable (45% in 2001).

George Barna: FAITH HAS A LIMITED EFFECT ON MOST PEOPLES BEHAVIOR

What We Used to Embrace	What We Now Embrace
Excellence	Adequacy
Optimism	Pessimism
Common good	Individual advantage
Delayed gratification	Instant gratification
Respect	Incivility
Christian God	Amorphous God
Truth	Tolerance
Trust	Skepticism
Heroes	Celebrities
Knowledge	Experience

Dallas Willard:

Discipleship to Jesus has it's natural outcome the transformation of character- the hidden realities of heart, mind, soul, body- in such a way that conformity to His commands becomes the easy, routine, standard way the well-developed disciple comports himself or herself.

Socratic Dialogue: What role should the Holy Spirit play in how I am to live my life?

Your Life in Christ: Chapter Three: Questions 11-18

My Story: My Cross presentation

“To be continued”

Exegetical scripture review: Rom 12:1-2

Questions to Ask myself

10% of believers have a biblical worldview.³⁰⁰ This worldview directly influences how believers or better yet disciples are living out their profession in the world. Are you a part of the 10% who through the help of the Holy Spirit are striving to live a life of worship, a lifestyle pleasing to God, or are you a part of the 90% who are living at times between two worlds and conforming to a different pattern? How much of my life is a life of worship to God?

Just One area: How you counted the Cost to be a follower of Jesus in how you are to live? What area needs to be transformed?

³⁰⁰ George Barna, *Maximum Faith*, 37.

Hillsong: From the Inside- Out-
http://www.youtube.com/watch?v=X-afZJ9_TIM&sns=em

Your Life in Christ: Chapter Four: Questions 1-8

Inner Me - Rom 12:1-2

What is this saying to my Personal life, family life, church life, business life, other?
God search Me- what commitments do I need to make?

What do I need to confess?

What scripture do I need to pray? (**Rom 12:2**)

Who do I need to pray for?

In what ways can I apply what God is revealing to me?

Words of affirmation – Col 3:10

Continue to “Spirit” work on your Cross. Presentations will continue next week!!

Week Ten – transForm

Theological: The Holy Spirit

Soak in- Time to focus: 5 minutes of soaking.

Pray in- Time to align: prayer for communion, clarity, and community.

Welcome in- Time of testimony, worship, and praise.

Exegetical Discussion of Scripture: Rom 12:1-2

Socratic Dialogue: What does “pattern” or “conformity” to the world mean in the eyes of Paul? What does it mean to me?

Your Life in Christ: Chapter Four: Questions 1-8

The Path to Transformation: The Spiritual Disciplines

The Inner Spiritual Disciplines

My Story: My Cross presentation

“Wait One Minute”- What have I learned today from this session? What am I wrestling with from this session? Is there anything we have reviewed that has muddied the waters or that I am still unclear about? Email me this week.

“To be continued”

Exegetical scripture review: Rom 12:1

Your Life in Christ: Chapter Four: Questions 9 -17

My Purpose: Pray and discern the following questions

1. What do you feel is your specific God-given purpose in life?
2. What are your passions and spiritual gifts?
3. Where are you walking in your purpose now?
4. If you are not walking in your purpose, what is hindering you?
5. Where do you see yourself as far as walking in your purpose 5 years from now?

Inner Me – Rom 12:1

What is this saying to my Personal life, family life, church life, business life, other?
God search Me- what commitments do I need to make?

What do I need to confess?

What scripture do I need to pray? (**Eph 5:18**)

Who do I need to pray for?

In what ways can I apply what God is revealing to me?

Words of affirmation – Acts 9:1-31

Continue to “Spirit” work on your Cross. Presentations will continue next week!!

Week Eleven – transForm

Theological: The Holy Spirit

Soak in- Time to focus: 5 minutes of soaking.

Pray in- Time to align: prayer for communion, clarity, and community.

Welcome in- Time of testimony, worship, and praise.

Exegetical Discussion of Scripture: Rom 12:1

Socratic Dialogue: What exactly is “Spiritual service” or acts of worship?

My Story: What is my Purpose?

Spiritual Gifts: Rom 12:3-8; 1 Cor 12-14; Eph 4:11-13

Your Life in Christ: Chapter Four: Questions 9 – 17

My Purpose: What was revealed to you?

1. What do you feel is your specific God-given purpose in life?
2. What are your passions and spiritual gifts?
3. Where are you walking in your purpose now?
4. If you are not walking in your purpose, what is hindering you?

5. Where do you see yourself as far as walking in your purpose 5 years from now?

The Social Gospel: Matt 25:31-46

Socratic Dialogue: When reviewing what I know about my purpose, how does it along with my spiritual gifts bless some else?

The Path to Transformation: The Outer Disciplines

My Story: My Cross presentation

“To be continued”

Exegetical scripture review: Matt 25:14-30

Do a Spiritual Gifts Inventory: Recommendation- Uniquely You Resources (See Rev. Gittens).

Check this out: Eric Whitacre: A virtual choir 2,000 voices strong

http://www.ted.com/talks/eric_whitacre_a_virtual_choir_2_000 Voices Strong.html

Your Life in Christ: Chapter Four: Questions 18 - 20

Inner Me – Rom 12:9-12

What is this saying to my Personal life, family life, church life, business life, other? God search Me- what commitments do I need to make?

What do I need to confess?

What scripture do I need to pray? (**Eph 5:1-2**)

Who do I need to pray for?

In what ways can I apply what God is revealing to me?

Words of affirmation – Acts 9:1-31

Week Twelve – transForm

Theological: The Holy Spirit

Soak in- Time to focus: 5 minutes of soaking.

Pray in- Time to align: prayer for communion, clarity, and community.

Welcome in- Time of testimony, worship, and praise.

Exegetical Discussion of Scripture: Matt 25:14-30

Socratic Dialogue: Which servants do I identity with?

Your Life in Christ: Chapter Four: Questions 18 - 20

The Path to Transformation: The Corporate Disciplines

Scripture Discussion: Matt 28:19-20; Eph 4:17- 32; 2 Tim 2:2

Socratic Dialogue: Who is watching your life and wants this life for themselves? Who can you mentor and reproduce the life of Christ in Them?

“Wait One Minute”- What have I learned today from this session? What am I wrestling with from this session? Is there anything we have reviewed that has muddy the waters or that I am still unclear about?

Socratic Dialogue: What is my one year personal mission? My 5 year personal mission? What am I committed to do in light of my relationship with my “Heavenly Father”, “My Cross”, and “My Purpose”?

“To Be Continued”

Email your covenant partner and your Transformational Discipleship leader a brief synopsis of your One year and Five year personal mission plan within two weeks of the conclusion of this discipleship class

APPENDIX J
F.L.A.M.E. CURRICULUM II

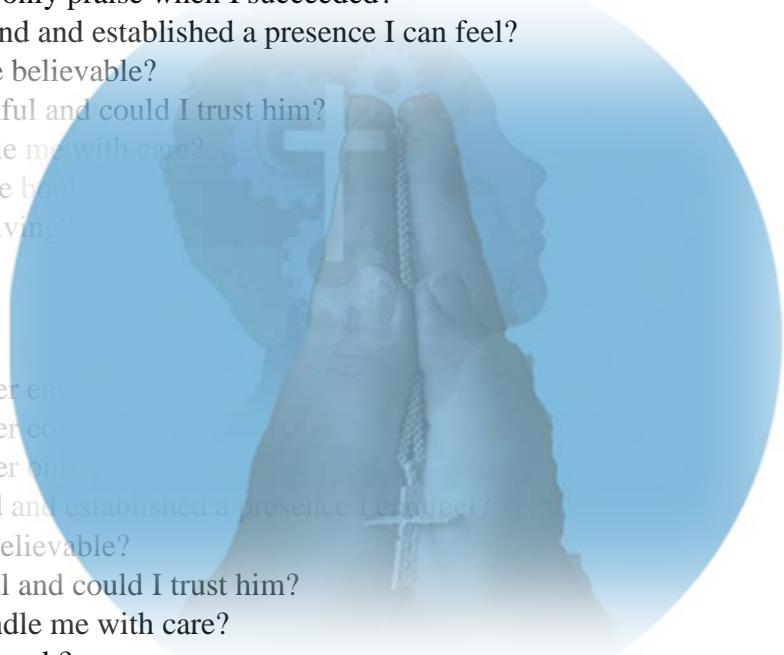
Transformational Discipleship

F.L.A.M.E. Curriculum

“The Father Factor”

Earthly Father

- Did he offer encouraging words?
- Did he offer condemnation when I failed?
- Did he offer only praise when I succeeded?
- Was he around and established a presence I can feel?
- Was his love believable?
- Was he truthful and could I trust him?
- Did he handle me with care?
- Was he a rule book?
- Was he forgiving?



- Does He offer encouragement?
- Does He offer condemnation?
- Does He offer only praise?
- Is He around and established a presence I can feel?
- Is His love believable?
- Is He truthful and could I trust him?
- Does He handle me with care?
- Is He a rule book?
- Is He forgiving?

Abba, Father is worthy of worship!

What Is Worship?

Worship is to feel in your heart and express in some appropriate manner a humbling but delightful sense of admiring awe and astonished wonder and overpowering love in the presence of that most ancient Mystery, that Majesty which philosophers call the First Cause, but which we call Our Father Which Are in Heaven. (A. W. Tozer, quoted in D. J. Fant, A. W. Tozer, Christian Publications, 1964, p. 90)

How does the concept of Fatherhood influence your worship of God?

117 NAMES OF CHRIST³⁰¹

	Names	Scripture Verses
1.	Adam (the last Adam)	1 Cor. 15:45(Jn 3:31; Rom 5:14-17:1, Cor 15:22; Phil 3:20-21)
2.	Advocate	1 John 2:1 (Jn 14:16)
3.	Almighty	Rev 1 :8
4.	Alpha	Rev. 1:8; 21:6 (Matt 24:30)
5.	Amen	Rev. 3:14
6.	Angel of the Lord	Gen. 16:9-14; Judg. 6:1 1-14 (Gen 18:1-2)
7.	Anointed	Ps. 2:2
8.	Apostle	Heb. 3:1(Heb 2:17-18)
9.	Author	Heb. 12:2
10.	Babe	Luke 2:16
11.	Beginning of creation	Rev. 3:14
12.	Begotten of the Father	John 1:14 (Phil 2:5-9)
13.	Beloved	Eph. 1:6
14.	Bishop	1 Pet. 2:25 (Ps 23; Ezek 34:1 1-16)
15.	Blessed	1 Tim. 6:1 5-16 (Jn 1:18;Eph1:3; 1 Tim 1:17)
16.	Branch	Zech. 3:8-9 (Zech 13:1)
17.	Brazen serpent	John 3:14 (Num 21:4-9)
18.	Bread of life	John 6:35
19.	Bridegroom	Matt. 9:15
20.	Bright morning star	Rev. 22:16
21.	Captain	Josh. 5:4
22.	Carpenter	Matt. 1 3:55; Mark 6:3 (Jer 18, 29:11)
23.	Chief Shepherd	1 Pet. 5:4 (Jn 1 0:1 1 ; Heb 1 3:6, 20-21)
24.	Child	Isa. 9:6
25.	Christ	Mat. 1:16; 2:4
26.	Commander	Isa. 55:4
27.	Consolation of Israel	Luke 2:25
28.	Cornerstone	Eph. 2:20 (Ps 18)
29.	Dayspring from on high	Luke 1:78
30.	Day star	2 Pet. 1:19
31.	Deliverer	Rom. 11:26(Hos 13:14; Ps 40:17, Ps 140:7; Heb 9:15)
32.	Desire of nations	Hag. 2:7
33.	Door	John 10:9 (Acts 4: 12)
34.	Door of the sheepfold	John 10:7
35.	Emmanuel	Matt. 1:23 (Isa 7:1 4)
36.	Everlasting Father	Isa. 9:6
37.	Express image of God	Heb. 1:3 (Jn 1:1; Col 1:15-17)

³⁰¹ H.L.Willmington, *Willmington's Book of Bible Lists* (Wheaton, IL: Tyndale, 1987).

38.	Faithful witness	Rev. 1:5; 3:14; 19:11
39.	First fruits	1 Cor. 15:23
40.	Forerunner	Heb. 6:20
41.	Foundation	Isa. 28:16 (Matt 7:25; 2 Tim 2:19)
42.	Fountain	Zech. 13:1 (Ps 36:9; Prov 14:27; Jn 4: 10,14, 7:37-38)
43.	Friend of sinners	Matt. 11:19
44.	Gift of God	2 Cor. 9:15
45.	Glory of God	Isa. 60:1
46.	God	John 1:1; Rom. 9:5; 1 Tim. 3:16
47.	Good Samaritan	Luke 10:33
48.	Good Shepherd	John 10:11, 14
49.	Governor	Matt. 2:6
50.	Great Shepherd	Heb. 13:20
51.	Guide	Ps. 48:14
52.	Head of the Church	Col. 1:18
53.	Heir of all things	Heb. 1:2
54.	High Priest	Heb. 3:1; 7:1
55.	Holy Child	Acts 4:30
56.	Holy One of God	Mark 1 :24
57.	Holy one of Israel	Isa. 41:14
58.	Horn of Salvation	Ps. 18:2
59.	Jehovah	Isa. 26:4; 40:3
60.	Jesus	Matt. 1:21 (Jn 1:29,36)
61.	Judge	Mic. 5:1; Acts 10:42
62.	King of Israel	Matt. 27:42; John 1:49
63.	Lamb of God	John 1 :29, 36
64.	Lawgiver	Isa. 33:22
65.	Light of the world	John 9:5
66.	Lion of the tribe of Judah	Rev. 5:5
67.	Lord of Lords	Rev. 19:16
68.	Man	Acts 17:31; 1 Tim. 2:5
69.	Master	Matt. 8:19
70.	Mediator	1 Tim. 2:5 (2 Cor 5:1 8-1 9)
71.	Messiah	Dan. 9:25; John 1:41
72.	Mighty God	Isa. 9:6; 63:1
73.	Minister	Heb. 8:2
74.	Nazarene	Mark 1:24
75.	Only begotten Son	John 1:18
76.	Passover	1 Cor. 5:7
77.	Physician	Matt. 9:12 (Matt 14:14; Mk 1:34, 6:13)
78.	Potentate	1 Tim. 6:15
79.	Power of God	1 Cor. 1 :24
80.	Prince	Acts 3: 15; 5:31

81.	Prophet	Acts 3:22
82.	Propitiation	1 John 2:2; 4:10
83.	Purifier	Mai. 3:3
84.	Priest	Heb. 4:14
85.	Rabbi	John 3:2; 20:16
86.	Ransom	1 Tim. 2:6
87.	Reaper	Rev. 14:15
88.	Redeemer	Isa. 59:20; 60:16
89.	Refiner	Mai. 3:3
90.	Refuge	Isa. 25:4
91.	Resurrection	John 11:25
92.	Righteousness	Jer. 23:6; 33:16
93.	Rock	Deut. 32:15
94.	Rod	Isa. 11:1
95.	Root of David	Rev. 22:16
96.	Rose of Sharon	Song of Sol. 2:1
97.	Sacrifice	Eph. 5:2
98.	Savior	Luke 1:47; 2:11
99.	Second Adam	1 Cor. 15:47
100.	Seed of Abraham	Gal. 3:16, 19
101.	Seed of David	2 Tim. 2:8
102.	Seed of the woman	Gen. 3:15
103.	Servant	Isa. 42:1;49:5-7
104.	Shepherd	Ps. 23:1
105.	Shiloh	Gen. 49:10
106.	Son of David	Matt. 15:22;20:30,21:9
107.	Son of God	Luke 1:35; Matt. 16:16
108.	Son of Man (his favorite name for himself)	Matt. 18:11
109.	Son of Mary	Mark 6:3
110.	Son of the Most High	Luke 1:32
111.	Stone	Matt. 21:42; Mark 12:10; Acts 4:11, Rom. 9:32-33; Eph. 2:20; 1 Pet. 2:6-7
112.	Sun of Righteousness	Mai. 4:2
113.	Teacher (Master)	Matt. 26:18; John 3:2
114.	True Vine	John 15:1
115.	Way	John 14:6
116.	Wonderful	Isa. 9:6
117.	Word	John 1:1; Rev. 19:13

I Am....³⁰²

I am GOD's child for I am born again of the incorruptible seed of the Word of God which lives and abides forever... 1 Peter 1:23
I am forgiven all my sins and washed in the blood... Eph. 1:7
I am a new creature...2 Cor. 5:17
I am the temple of the Holy Ghost... 1 Cor. 6:19
I am redeemed from the curse of the law... Gal. 3:13
I am strong in the Lord... Eph. 6:10
I am holy and without blame before Him...Eph. 1:4
I am accepted in Christ...Eph. 1:6
I am blessed...Deut. 28:1-14
I am a saint...Rom. 1:7
I am qualified to share in His inheritance... Col. 1:12
I am the head and not the tail... Deut. 20:13
I am above only and not beneath... Deut. 28:13
I am victorious... Rev. 21:7
I am dead to sin... Rom. 6:2:11
I am the elect. .Col. 3:12
I am loved with an everlasting love...Jer. 31:3
I am established to the end... 1 Cor. 1:8
I am set free...Jn. 8:31-33
I am circumcised with the circumcision made without hands... Col 2:11
I am crucified with Christ... Gal. 2:20 I am alive with Christ... Eph. 2:5
I am raised up with Christ and made to sit together in heavenly places in Christ Jesus...Eph. 2:6
I am His faithful follower...Eph. 5:1
I am the salt of the earth... Matt.5: 13
I am the called of God... 2 Tim. 1:9
I am brought near by the blood of Christ... Eph. 2:13
I am more than a conqueror... Rom. 8:37
I am in Christ Jesus by His doing... 1 Cor. 1:30
I am an ambassador for Christ... 2 Cor.5:20
I am beloved of God... 1 Thess. 1:4
I am the first fruits among His creation.. James 1:18
I am born of God and the evil one does not touch me... 1 Jn. 5:18
I am an heir of God and a joint heir with Christ... Rom. 8:17
I am reconciled to God... 2 Cor. 5:18
I am overtaken with blessings...Deut. 28:2
I always triumph in Christ...2 Cor. 2:14
I am healed by the wounds of Jesus... 1 Peter 2:24
I am a fellow citizen with the saints of the household of God... Eph 2:19

³⁰² I received this compilation from an Allen A.M.E. Cathedral Men's conference in 2003-04.

I am sealed with the promise of the Holy Spirit....Eph. 1:13
I am complete in Christ...Col. 2:10
I am the apple of my Father's eye... Ps 17.8
I am free from condemnation... Rom 8:1
I am the righteousness of God through Jesus Christ... 2 Cor. 5:21
I am Chosen... 1 Thess. 1:4
I am firmly rooted, built up strengthened in the faith and overflowing with thankfulness... Col. 2:7
I am a disciple of Christ because I have love for one another.. Jn. 13:34.35
I am built on the foundation of the apostles and prophets, with Christ Jesus Himself as the chief cornerstone... Eph. 2:20
I am God's workmanship, created in Christ Jesus for good works... Eph. 2:10
I am being changed into His image...Phil. 1:6 1 am one with all believers in Christ... Jn. 17:21-23
I am loved by the Father to the same degree that the Father loves the Son... Jn. 1:23
I have all my needs met by God according to His glorious riches in Christ...Phil. 4:19
I have the mind of Christ because I have the Spirit of Christ... 1 Cor. 2:16
I have everlasting life...Jn. 6:47
I have a guaranteed inheritance...Eph 1:14
I have abundant life...Jn. 10:10
I have overcome the world... 1 Jn. 5:4
I have the peace of God that passes understanding... Phil. 4:7
I have access to the Father by one Spirit... Eph. 2:18
I have received the power of the Holy Spirit: power to lay hands on the sick and see them recover; power to cast out demons; power over all the power of the enemy... Mk. 16:17
I can do all things through Jesus Christ...Phil. 4:13
I shall do even greater works than Jesus Christ... Jn. 14:12
I walk in Christ...Col. 2:6
I possess the Greater One in me because greater is He who is in me than he who *is* in the world... 1 Jn. 4:4
I press toward the goal for the prize of the high calling of God... Phil. 3:14
I live by the law of the Holy Spirit... Rom. 8:2
I know God's voice...Jn. 10:14

APPENDIX K
GRADUATION NPC DISCIPLESHIP CLASS OF 2012



Greater Allen A.M.E Discipleship Class of 2012



“My Cross”

Unemployed Because

It has been exactly 18 months since I was last employed. After graduating from law school in the midst of one of the worst economic crises that generations had witnessed, I was actually given the chance to work for one of my dream organizations – an international NGO (non-governmental organization) dedicated to improving the lives of children all over the world. I had dreamed of working in such a place for the better part of my life so I decided to accept the position of office manager and programs coordinator. Though the job did not fully utilize my skills and the duties were mainly administrative, I was ready to work from the ground up, learn as much as I can and see what doors would open up from there. As with most things in life, things did not go according to expectation. After 22 amazing, frustrating, humbling, inspiring, and soul-crushing months, I walked away from my first job out of law school with nowhere to work and no plan for the future. First, I made the decision to rest. My previous job had almost turned me into a person I did not recognize. I was at risk of becoming bitter and jaded. Fundamental beliefs were starting to seem naive and idealistic, like having a strong work ethic, giving people the benefit of the doubt, maintaining integrity, putting the interests of your team above yourself, helping others for no other reason than you can. So, I took some time off for a few months. During which I increased my involvement in an organization I had been volunteering for since the end of law school and also started volunteering at other places, including a congressional campaign for a district in New York. I began looking for jobs, tried networking with friends and colleagues, and hoped I would find something eventually even though I had no idea what I wanted to do. I also had the chance to travel. But with each passing month, my motivation decreased and my anxiety increased. It got to the point that I couldn’t even look at job listings that were emailed to me. The bulk of my day was spent in avoiding any thought as to my career or future. I couldn’t even decide whether it was due to sheer laziness or hopelessness.

Fast-forward to January 2, 2013.

Last night, I was challenged by a room full of my trusted friends, friends I also call my brothers and sisters in Christ, to stop running in circles and to start moving forward. To be honest, I’m still processing everything that was said to me, because it was a whole lot. For now, they’ve helped me to realize the following:

1. The state of affairs I was in could no longer continue.
2. God has given me a heart for social justice and now it’s time to find out what my hands and feet can do about it. In fact, it is my responsibility to do so.
3. My next assignment may not be with an organization but something I start on my own, although I have no idea as to what that may be.
4. I need a method of accountability and blogging about my efforts is a good start.

I won’t lie. I don’t feel very confident at this point...but I accept the challenge.

APPENDIX L
SURVEYS
TRANSFORMATIONAL DISCIPLESHIP QUESTIONNAIRE

F.L.A.M.E. Curriculum

Please note that this survey is for student research purposes regarding Transformational Discipleship. Your answers will contribute to research being conducted on our views of discipleship and our motivation for spiritual maturity. Your time is greatly appreciated!

For each question below, please answer as reflectively as you can. Feel free to use the back of this form if you need additional space to articulate your thoughts.

1. What is your definition of a disciple?

2. What do you think are the characteristics that make up a disciple of Jesus Christ?

3. What made you decide to participate in this discipleship training?

4. What are your expectations and goals at the completion of this 12 week discipleship class?

5. Do you have any barriers, concerns, or obstacles that will prevent you from committing wholeheartedly to achieving your goals? If yes, explain.

6. On a scale from 1-10, where would you rate your spiritual maturity? _____

7. Male _____ Female _____

Doctorate of Ministry Survey
F.L.A.M.E. Curriculum

Please note that this survey is for student research purposes regarding Transformational Discipleship. Your answers will contribute to research being conducted on the effectiveness of this curriculum in the process of spiritual transformation and meeting of the curriculum objectives. Your time is greatly appreciated!

For each question below, circle the number to the right
that best fits your opinion on the effectiveness of this curriculum.

Use the scale below to match your opinion.

Question	Scale of effectiveness				
	Not true	Not very true	No Opinion	Some-what true	Extremely true
I can clearly articulate the characteristics or DNA of a disciple of Jesus Christ.	1	2	3	4	5
I understand the cost and requirements of being a disciple.	1	2	3	4	5
I understand the importance of the Great Commission and the mandate for me to “make” disciples.	1	2	3	4	5
I know how to apply basic exegetical principles to help me study the Bible and to help me use the bible to help me make decisions in my life.	1	2	3	4	5
The Your Life in Christ workbook was very helpful	1	2	3	4	5
The Socratic dialogues, exegetical discussions, “Inner Me” meditation, “My Story” discussions, and the Father Factor helped me examined my spiritual, relational, and emotional health.	1	2	3	4	5
I am willing to continue to be engaged in a discipleship small group to foster a life-long process of spiritual formation, spiritual discipline, and spiritual mentoring.	1	2	3	4	5
This model of transformational discipleship training has made an impact on my spiritual maturity and growth.	1	2	3	4	5
I would recommend this model of transformational discipleship to those who desire to grow in their relationship with Christ?	1	2	3	4	5

1. Name at least one event in this 12 week training that most impacted you.

2. What personal goals or expectations did you obtain since taking this discipleship training? _____

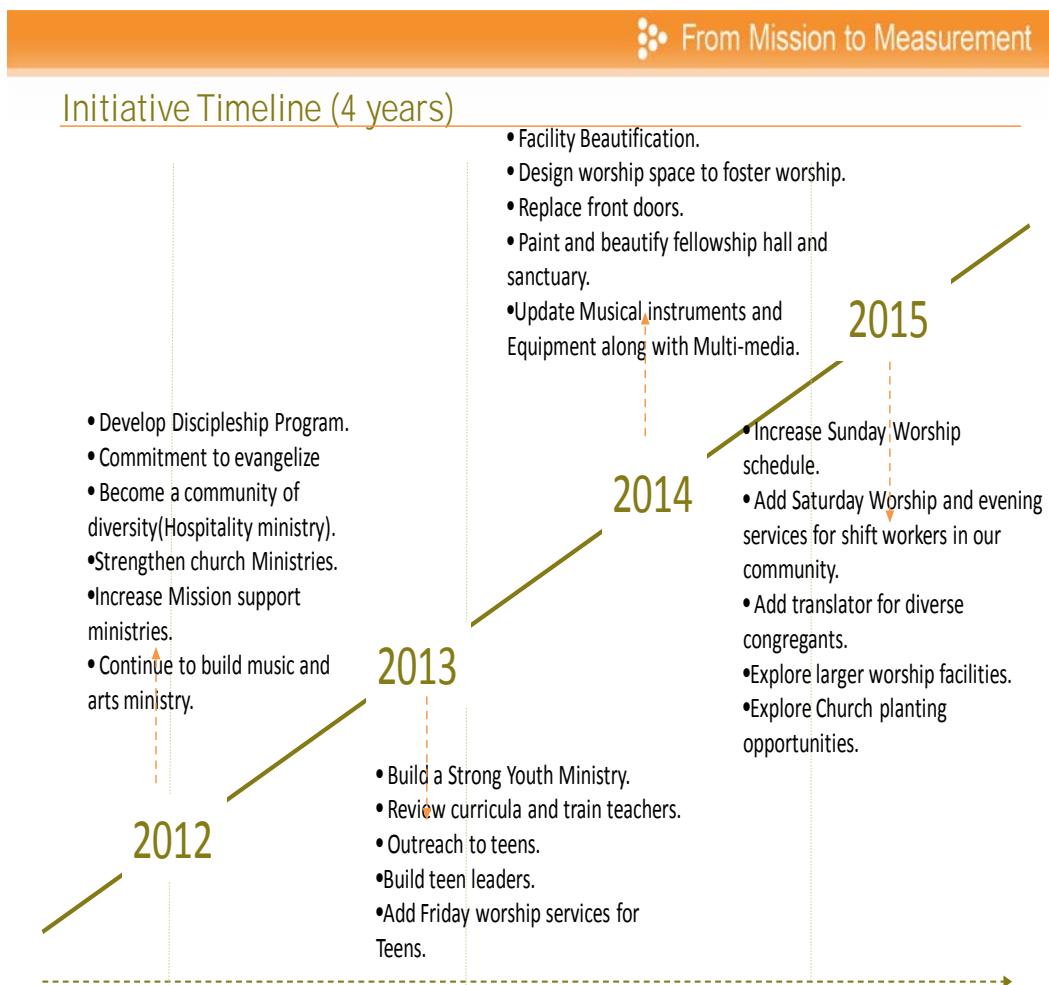
3. Name one thing you would like to see added or subtracted from this training. _____

4. On a scale of 1-10, where do you rate your spiritual maturity?

_____ Did it increase or decrease since this training? Y____ N____

5. Male_____ Female_____

APPENDIX M
NPC MISSION TO MEASUREMENT LEADERSHIP PLAN



APPENDIX N
“WELCOME TO YOUR FATHER’S LAND”

LAGOS, NIGERIA



Pastor Paul Nwandum Chaplaincy Ordination





Minister Val Gittens and Pastor Paul Nwandum

Rev. Michael Gittens and Pastor Paul Nwandum





Rev. Michael Gittens and Minister Val Gittens



Minister Val Gittens: Morning Worship



Rev. Michael Gittens: Evening Worship

BIBLIOGRAPHY

Angelo, Thomas A., and K. Patricia Cross. *Classroom Assessment Techniques: A Handbook for College Teachers*. 2nd ed. San Francisco: Jossey-Bass, 1993.

Anderson, Neil T. *Discipleship Counseling*. Ventura, CA: Regal, 2003.

Bage, Grant. *Narrative Matters: Teaching and Learning History through Story*. London: Routledge, 1999.

Baptist Convention of Michigan. "Developing an Adult Discipleship Plan in a Local Church." <http://storage.cloversites.com/baptistconventionofmichigan/documents/develop%20a%discipleship%plan.pdf> (accessed 12/9/11).

Barna, George. *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ*. Colorado Springs, CO: WaterBrook Press, 2001.

_____. *Futurecast: What Today's Trends Mean for Tomorrow's World*. Carol Stream, IL: BarnaBooks, 2011.

_____. *Maximum Faith: Live Like Jesus Experience Genuine Transformation*. Brentwood, TN: Published in association with the literary agency of Fedd & Company, 2011.

Barna Group. "About Barna Group." <http://barna.org> (accessed November 7, 2011).

_____. "The Barna Group—Barna Update." <http://barnaresearch.com> (accessed June 14, 2011).

_____. "Do Congregations Contribute to their Communities?" <http://www.barna.org/congregations-articles> (accessed October 13, 2011).

_____. "Faith has a Limited Effect on Most People's Behavior." <http://www.barna.org/barna-update/article/5-barna/188-faith-has-a-limited-effect> (accessed August 30, 2011).

_____. "Six Megathemes Emerge from Barna Group research in 2010." <http://www.barna.org/culture-articles> (accessed June 1, 2011).

_____. "Research on How God Transforms Lives Reveals a 10-Stop Journey." <http://www.barna.org/transformation-articles> (accessed November 30, 2011).

Beasley-Murray, George R. *John: Word Biblical Commentary*. Dallas, TX: Word, 2002.

Beck, James R. "Self and Soul: Exploring the Boundary between Psychotherapy and Spiritual Formation." *Journal of Psychology and Theology* 31, no.1 (2003): 24-36.

Benner, David G. "Nurturing Spiritual Growth." *Journal of Psychology and Theology* 30, no. 4 (2002): 24-36.

Boa, Kenneth. *Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation*. Grand Rapids, MI: Zondervan, 2001.

Bretherton, Inge. "The Origins of Attachment Theory: John Bowlby and Mary Ainsworth." *Developmental Psychology* 28, no. 5 (September 1992): 759-775.

Bright, Bill. *Handbook for Christian Maturity: A Compilation of Ten Basic Steps Toward Christian Maturity*. San Bernardino, CA: Campus Crusade for Christ, International, 1982.

Byron, John. *Slavery Metaphors in Early Judaism and Pauline Christianity: A Tradition-Historical and Exegetical Examination*. Tübingen: Mohr Siebeck, 2003.

Christianity Today. "We Revere the Bible More than We Read it."
<http://www.christianitytoday.com/biblestudies/articles/bibleinsights/070731.html>
 (accessed November 29, 2012).

Clark, Robert, Lin Johnson, and Allyn Sloat, eds. *Christian Education: Foundations for the Future*. Chicago: Moody Publishers, 1991.

Clem, Bill. *Disciple: Getting Your Identity from Jesus*. Wheaton, IL: Crossway Books, 2011.

Clinton, Timothy, and George Ohlschlager, eds. *Competent Christian Counseling*. Colorado Springs, CO: WaterBrook Press, 2002.

Clinton, Tim, and Gary Sibcy. *Why You Do the Things You Do: the Secret to Healthy Relationships*. Nashville, TN: Thomas Nelson, 2006.

Clinton, Tim, Archibald D. Hart, and George Ohlschlager, eds. *Caring for People God's Way: Personal and Emotional Issues, Addictions, Grief, and Trauma*. Nashville, TN: Thomas Nelson, 2006.

Core Discipleship. "The State of Discipleship in the Church." <http://corediscipleship.no-ip.org/?p=461> (accessed July 18, 2012).

Cranton, Patricia, ed. *Authenticity in Teaching: New Directions for Adult and Continuing Education*. San Francisco: Jossey-Bass, 2006.

Daloz, Laurent A. *Mentor: Guiding the Journey of Adult Learners*. San Francisco: Jossey-Bass, 1999.

Dayton, Tian. *Emotional Sobriety: from Relationship Trauma to Resilience and Balance*. Deerfield Beach, FL: HCI, 2007.

Discipler Training International. "A Biblical Model for Spiritual Parenting." <http://www.disciplers.org/discipleship.shtml> (accessed August 30, 2011).

Donato, Mary. "Discipleship: A Path to Lifelong Learning." Master's thesis, St. Norbert College, 2008.

Elwell, Walter A. *Baker's Evangelical Dictionary of Biblical Theology*. Grand Rapids, MI: StudyLight.org/Baker/Paternoster, 1996.

Fee, Gordon D. *God's Empowering Presence: The Holy Spirit in the Letters of Paul*. Peabody, MA: Hendrickson Publishers, 1994.

Feist, Jess, and Gregory J. Feist. *Theories of Personality*. 7th ed. New York: McGraw-Hill, 2009.

Ford, Leighton. *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values & Empowering Change*. Downers Grove, IL: IVP Books, 1993.

Foster, Richard J. *Celebration of Discipline: The Path to Spiritual Growth*. San Francisco: Harper & Row, 1988.

Gallup. "Four Moral Issues Sharply Divide Americans." <http://www.gallup.com/poll137357/four-moral-issues-sharply-divide-americans.aspx> (accessed November 29, 2012).

Gredler, Margaret E. *Learning and Instruction: Theory into Practice*. 4th ed. Upper Saddle River, NJ: Prentice Hall, 2001.

Greenman, Jeffrey P., and George Kalantzis, eds. *Life in the Spirit: Spiritual Formation in Theological Perspective*. Downers Grove, IL: IVP Academic, 2010.

Hawthorne, Gerald F., Ralph P. Martin, and Daniel G. Reid, eds. *Dictionary of Paul and His Letters*. Downers Grove, IL: IVP Academic, 1995.

Heifetz, Ronald A. *Leadership without Easy Answers*. Cambridge, MA: Harvard University Press, 1998.

Henderson, Suzanne Watts. *Christology and Discipleship in the Gospel of Mark*. New York: Cambridge University Press, 2006.

Henson, Kenneth T. *Curriculum Planning: Integrating Multiculturalism, Constructivism, and Education Reform*. 3rd ed. Long Grove, IL: Waveland Press, 2006.

Hostetler, Bob. *30-Day Church Challenge Book: Discover How You Can Reach Your God-Given Potential*. Vista, CA: Outreach Publishing, 2012.

Huitt, W. "Maslow's Hierarchy of Needs. Educational Psychology Interactive." Valdosta, GA: Valdosta State University.

<http://www.edpsycinteractive.org/topics/regsys/maslow.html> (accessed November 29, 2012)

Hull, Bill. *Straight Talk on Spiritual Power: Experiencing the Power of God in the Church*. Grand Rapids, MI: Baker Books, 2002.

_____. *The Complete Book of Discipleship: On Being and Making Followers of Christ*. Colorado Springs, CO: NavPress, 2006.

_____. *The Disciple-Making Pastor: Leading Others on the Journey of Faith*. Grand Rapids, MI: Baker Books, 2007.

Johnston, John G. "Discipleship: Stepping Stones to Developing Your Church's Strategy." DMin. thesis, Liberty University, 2009.

Keathley, Hampton, IV. "Discipleship Overview." bible.org/article/discipleship-overview (accessed Dec 15, 2012).

Kinnaman, David. *Unchristian*. Grand Rapids, MI: Baker Books, 2007.

Kittel, Friedrich, G., and G. W. Bromiley. *Theological Dictionary of the New Testament*. Grand Rapids, MI: Wm. B. Eerdmans, 1985.

Kjos Ministries. "Statistics for the Changing Church."
<http://www.crossroad.to./charts/church-statistics.html> (accessed August 1, 2011).

Lifeway. "Spiritual Growth Assessment."
http://docsfiles.com/pdf_lifeway_s_spiriitual_growth_assessement_process.html (accessed December 17, 2012).

Longenecker, Richard N., ed. *Patterns of Discipleship in the New Testament*. Grand Rapids, MI: Wm. B. Eerdmans, 1996.

Louw, Johannes P., and Eugene Albert Nida. *Greek-English Lexicon of the New Testament: Based on Semantic Domains*. New York: United Bible Societies, 1996.

MacArthur, John. *Slave: the Hidden Truth about Your Identity in Christ*. Nashville, TN: Thomas Nelson, 2010.

Malphurs, Aubrey. *Strategic Disciple Making: A Practical Tool for Successful Ministry*. Grand Rapids, MI: Baker, 2009.

Maxwell, John. *The Maxwell Leadership Bible*. Nashville, TN: Thomas Nelson Publishing, 2002.

Mezirow, Jack. *Learning as Transformation: Critical Perspectives on a Theory in Progress*. San Francisco: Jossey-Bass, 2000.

Miller, John P., Selia Karsten, Diana Denton, Deborah Orr, and Isabella Colalillo Kates, eds. *Holistic Learning and Spirituality in Education: Breaking New Ground*. Albany: State University of New York Press, 2005.

Mitchell, Michael R. *Leading, Teaching, and Making Disciples: World-Class Christian Education in the Church, School, and Home*. Bloomington, IN: CrossBooks, 2010.

Mounce, Robert H. *Romans: The New American Commentary*. Nashville, TN: Broadman & Holman Publishers, 1995.

Myers, Allen C. *The Eerdmans Bible Dictionary*. Grand Rapids, MI: Eerdmans, 1987.

Navigators. *Your Life in Christ (Design for Discipleship)*. Colorado Springs, CO: NavPress, 2006.

Northouse, Peter Guy. *Leadership: Theory and Practice*. 4th ed. Thousand Oaks, CA: SAGE Publications, 2007.

Nouwen, Henri J.M. *Spiritual Formation: Following the Movements of the Spirit*. New York: HarperOne, 2010.

Packer, J. I. "Power for a Purpose." Discipleship Journal.
<http://www.navpress.com/magazines/archives> (accessed August 30, 2011).

Pazmiño, Robert W. *Foundational Issues in Christian Education: an Introduction in Evangelical Perspective*. 2nd ed. Grand Rapids, MI: Baker Academic, 1997.

Pew Forum. "Being Good for Goodness' Sake." <http://www.pewforum.org/Being-Good-for-Goodness-Sake.aspx> (accessed August 20, 2012).

_____. "US religious Landscape Survey." <http://www.pewforum.org/comparisons#14> (accessed November 7, 2011).

_____. "The Zeal of the Covert: Is it The Real Deal." <http://pewforum.org/The-Zeal-of-the-Convert> (accessed June 1, 2011).

Pier, Mac. *Spiritual Leadership in the Global City*. Birmingham, AL: New Hope Publishers, 2008.

Rima, Samuel D. *Leading from the Inside Out: the Art of Self-leadership*. Grand Rapids, MI: Baker Books, 2000.

Ross Rohde. "Viral Faith: How to be a Supernaturally Contagious Follower of Jesus Christ." *Charisma*, September 2012, 26.

Ryder, Andrew. *Following Christ: Models of Discipleship in the New Testament*. Franklin, WI: Sheed & Ward, 1999.

Samra, James. "A Biblical View of Discipleship." *Bibliotheca Sacra* 160, no. 638 (April-June 2003): 219-234.

_____. *Being Conformed to Christ in Community: a Study of Maturity, Maturation, and the Local Church in the Undisputed Pauline Epistles*. New York: T&T Clark, 2006.

Segovia, Fernando F. *Discipleship in the New Testament*. Philadelphia: Fortress Publishing, 1985.

Shults, F. LeRon, and Steven J. Sandage. *Transforming Spirituality: Integrating Theology and Psychology*. Grand Rapids, MI: Baker Academic, 2006.

Steinke, Peter. *Healthy Congregations: A System Approach*. Herndon, VA: The Alban Institute, 2006.

Strauss, Mark L. *Four Portraits, One Jesus: An Introduction to Jesus and the Gospels*. Grand Rapids, MI: Zondervan, 2007.

Swindoll, Charles R. *Swindoll's Ultimate Book of Illustrations and Quotes; Over 1,500 Outstanding Ways to Effectively Drive Home Your Message*. Nashville, TN: Thomas Nelson, 1998.

Thompson, James W. *Moral Formation According to Paul: the Context and Coherence of Pauline Ethics*. Grand Rapids, MI: Baker Academic, 2011.

Tomorrow's Professor. "The Socratic Method: What it is and How to Use it in the Classroom." *Stanford University Newsletter* 13, no.1 (Fall 2003): 1.
<http://cgi.stanford.edu/~dept-ctl/tomprof/psting.php?ID=810>.

Trask, Thomas E., and Wayde I. Goodall. *The Fruit of the Spirit: Becoming the Person God Wants You to Be*. Grand Rapids, MI: Zondervan, 2000.

Ulanov, Ann Belford. *Religion and the Spiritual in Carl Jung*. New York: Paulist Press, 2000.

U.S. Census Bureau. <http://www.nyc.gov/html/dcp/pdf/lucds/qn7profile.pdf> (accessed June 30, 2011).

Walvoord, John F, and Roy B. Zuck. *The Bible Knowledge Commentary: an Exposition of the Scriptures*. Wheaton, IL: Victor Books, 1985.

Whitney, Donald S. *Spiritual Disciplines for the Christian Life*. Colorado Springs, CO: NavPress, 1997.

Whittle, Lisa. *Whole: An Honest Look at the Holes in Your Life—and How to Let God Fill Them*. Carol Stream, IL: BarnaBooks, 2011.

Wiersbe, Warren W. *The Bible Exposition Commentary*. Wheaton, IL: Victor Books, 1996.

Wilkerson, Barbara. *Multicultural Religious Education*. Birmingham, AL: Religious Education Press, 1997.

Wilkins, Michael J. *Following the Master: Discipleship in the Steps of Jesus*. Grand Rapids, MI: Zondervan, 1992.

Willmington, H. L. *Willmington's Book of Bible Lists*. Wheaton, IL: Tyndale, 1987.

Zacharius, Ravi. "Why the Bible."

http://www.youtube.com/watch?v=pHRP0I2SrVs&feature=youtube_gdata_player.

Zodhiates, Spiros. *The Complete Word Study Dictionary: New Testament*. Electronic ed. Chattanooga, TN: AMG Publishers, 2000.